

Please share the book and the knowledge of the book.
If you read this book please pray for me to Allah to
give me the best Jannah/heaven. Thank you and may
Allah give you best Jannah/heaven too. Ameen.
Sincerely, (Faisal Fahim)

***The Prophet (PBUH) has said: "Whoever guides
[another] to a good deed will get a reward similar
to the one who performs it." [Saheeh Muslim]***

Information arranged & organized by Mr. Faisal Fahim

Ruqiya tips

Surah fatiha ikhlas falak Nas ayatul qurci last 2
ayah of baqara. Recite them on water and olive
oil message oil all over body. Take shower with
water do wudhu with it spray all over house. Use
oil all over body before sleeping. Keep reciting the
ayas day and night before sleeping do as much
as possible. Do hijama often. Hijama remove jinn
from body. Spray ruqiya water all over house day
and night. Practice ruqiya and hijama for life time
always make dua to Allah for protection and
solutions. Recite 99 names of Allah and ask Allah
for help make dua always.

The Prophet Muhammad (peace be upon him) said: Allah has ninety-nine names, one hundred less one.

Anyone who learns them will enter Jannah. According to another narration: Anyone who memorizes them will enter Jannah. Al-Bukhaari (2736) and Muslim (2677)

These Hadiths urges us to consider carefully, ponder over, memorize and learn the Names of Allah, so that we can benefit from their great meanings, obey Allah and fulfill our duty towards Him (Glorified and Exalted be He). These hadiths encourages us to

1. Memorize learn the Names of Allah
2. Understand their meanings.
3. Act upon what they imply.
4. Call upon Allah by his names.

99 names of Allah – Meaning and Explanation

1	الرَّحْمَانُ	AR-RAHMAAN	The Most or Entirely Merciful
2	الرَّحِيمُ	AR-RAHEEM	The Bestower of Mercy
3	الْمَلِكُ	AL-MALIK	The King and Owner of Dominion
4	الْقُدُّوسُ	AL-QUDDUS	The Absolutely Pure
5	السَّلَامُ	AS-SALAM	The Perfection and Giver of Peace
6	الْمُؤْمِنُ	AL-MU'MIN	The One Who gives Emaan and Security
7	الْمُحْيِي	AL-MUHAYMIN	The Guardian, The Witness, The Overseer
8	الْعَزِيزُ	AL-AZEEZ	The All Mighty
9	الْجَبَّارُ	AL-JABBAR	The Compeller, The Restorer
10	الْمُتَكَبِّرُ	AL-MUTAKABBIR	The Supreme, The Majestic
11	الْخَالِقُ	AL-KHAALIQ	The Creator, The Maker
12	الْبَارِئُ	AL-BAARI'	The Originator
13	الْمُصَوِّرُ	AL-MUSAWWIR	The Fashioner
14	الْغَفَّارُ	AL-GHAFFAR	The All- and Oft-Forgiving
15	الْقَهَّارُ	AL-QAHHAR	The Subduer, The Ever-Dominating
16	الْوَهَّابُ	AL-WAHHAAB	The Giver of Gifts
17	الْزَّاقُ	AR-RAZZAAQ	The Provider
18	الْفَاتِحُ	AL-FATTAH	The Opener, The Judge
19	الْعَلِيمُ	AL-'ALEEM	The All-Knowing, The Omniscient
20	الْقَابِضُ	AL-QAABID	The Withholder
21	الْبَاسِطُ	AL-BAASIT	The Extender
22	الْخَافِضُ	AL-KHAAFIDH	The Reducer, The Abaser
23	الرَّافِعُ	AR-RAAFI'	The Exalter, The Elevator
24	الْمُعِزُّ	AL-MU'IZZ	The Honourer, The Bestower
25	الْمُذِلُّ	AL-MUZIL	The Dishonourer, The Humiliator
26	الَسَّمِيعُ	AS-SAMEE'	The All-Hearing
27	الْبَصِيرُ	AL-BASEER	The All-Seeing
28	الْحَكَمُ	AL-HAKAM	The Judge, The Giver of Justice
29	الْعَدْلُ	AL-'ADL	The Utterly Just
30	اللطيف	AL-LATEEF	The Subtle One, The Most Gentle
31	الْخَبِيرُ	AL-KHABEER	The Acquainted, the All-Aware
32	الْحَلِيمُ	AL-HALEEM	The Most Forbearing
33	الْعَظِيمُ	AL-'ATHEEM	The Magnificent, The Supreme

34	الْغَفُورُ	AL-GHAFOOR	The Forgiving, The Exceedingly Forgiving
35	الشَّكُورُ	ASH-SHAKOOR	The Most Appreciative
36	الْعَلِيُّ	AL-'ALEE	The Most High, The Exalted
37	الْكَبِيرُ	AL-KABEER	The Greatest, The Most Grand
38	الْحَفِيزُ	AL-HAFEEDH	The Preserver, The All-Heedful and All-Protecting
39	الْمُقِيتُ	AL-MUQEET	The Sustainer
40	الْحَسِيبُ	AL-HASEEB	The Reckoner, The Sufficient
41	الْجَلِيلُ	AL-JALEEL	The Majestic
42	الْكَرِيمُ	AL-KAREEM	The Most Generous, The Most Esteemed
43	الرَّقِيبُ	AR-RAQEEB	The Watchful
44	الْمُجِيبُ	AL-MUJEEB	The Responsive One
45	الْوَاسِعُ	AL-WAASI'	The All-Encompassing, the Boundless
46	الْحَكِيمُ	AL-HAKEEM	The All-Wise
47	الْوَدُودُ	AL-WADOOD	The Most Loving
48	الْمَجِيدُ	AL-MAJEED	The Glorious, The Most Honorable
49	الْبَاقِیُ	AL-BA'ITH	The Resurrector, The Raiser of the Dead
50	الشَّهِيدُ	ASH-SHAHEED	The All- and Ever Witnessing
51	الْحَقُّ	AL-HAQQ	The Absolute Truth
52	الْوَكِيلُ	AL-WAKEEL	The Trustee, The Disposer of Affairs
53	الْقَوِیُّ	AL-QAWIYY	The All-Strong
54	الْمُتِینُ	AL-MATEEN	The Firm, The Steadfast
55	الْوَلِیُّ	AL-WALIYY	The Protecting Associate
56	الْحَمِیدُ	AL-HAMEED	The Praiseworthy
57	الْمُحْصِیُّ	AL-MUHSEE	The All-Enumerating, The Counter
58	الْمُبْدِئُ	AL-MUBDI	The Originator, The Initiator
59	الْمُعِیدُ	AL-MU'ID	The Restorer, The Reinstater
60	الْمُحْیِی	AL-MUHYEE	The Giver of Life
61	الْمُمِيتُ	AL-MUMEET	The Bringer of Death, the Destroyer
62	الْحَیُّ	AL-HAYY	The Ever-Living
63	الْقَیُّوْمُ	AL-QAYYOOM	The Sustainer, The Self-Subsisting
64	الْوَاجِدُ	AL-WAAJID	The Perceiver
65	الْمَاجِدُ	AL-MAAJID	The Illustrious, the Magnificent
66	الْوَّاحِدُ	AL-WAAHID	The One

67	الْأَحَدُ	AL-AHAD	The Unique, The Only One
68	الصَّمَدُ	AS-SAMAD	The Eternal, Satisfier of Needs
69	الْقَادِرُ	AL-QADIR	The Capable, The Powerful
70	الْمُقْتَدِرُ	AL-MUQTADIR	The Omnipotent
71	الْمُقَدِّمُ	AL-MUQADDIM	The Expediter, The Promoter
72	الْمُؤَخِّرُ	AL-MU'AKHKHIR	The Delayer, the Retarder
73	الْأَوَّلُ	AL-AWWAL	The First
74	الْآخِرُ	AL-AAKHIR	The Last
75	الظَّاهِرُ	AZ-DHAAHIR	The Manifest
76	الْبَاطِنُ	AL-BAATIN	The Hidden One, Knower of the Hidden
77	الْوَالِي	AL-WAALI	The Governor, The Patron
78	الْمُتَعَالِي	AL-MUTA'ALI	The Self Exalted
79	الْبَرُّ	AL-BARR	The Source of Goodness, the Kind Benefactor
80	التَّوَّابُ	AT-TAWWAB	The Ever-Pardoning, The Relenting
81	الْمُنْتَقِمُ	AL-MUNTAQIM	The Avenger
82	الْعَفُوُّ	AL-'AFUWW	The Pardoner
83	الرَّؤُوفُ	AR-RA'OOF	The Most Kind
84	مَالِكُ الْمُلْكِ	MAALIK-UL-MULK	Master of the Kingdom, Owner of the Dominion
85	ذُو الْجَلَالِ وَالْإِكْرَامِ	DHUL-JALAAI WAL- IKRAAM	Possessor of Glory and Honour, Lord of Majesty and Generosity
86	الْمُقْسِطُ	AL-MUQSIT	The Equitable, the Requirer
87	الْجَامِعُ	AL-JAAMI'	The Gatherer, the Uniter
88	الْفَنِي	AL-GHANIYY	The Self-Sufficient, The Wealthy
89	الْمُغْنِي	AL-MUGHNI	The Enricher
90	الْمَنِّعُ	AL-MANI'	The Withholder
91	الضَّارُّ	AD-DHARR	The Distresser
92	النَّافِعُ	AN-NAFI'	The Propitious, the Benefactor
93	النُّورُ	AN-NUR	The Light, The Illuminator
94	الْهَادِي	AL-HAADI	The Guide
95	الْبَدِيعُ	AL-BADEE'	The Incomparable Originator
96	الْبَاقِي	AL-BAAQI	The Ever-Surviving, The Everlasting
97	الْوَارِثُ	AL-WAARITH	The Inheritor, The Heir
98	الرَّشِيدُ	AR-RASHEED	The Guide, Infallible Teacher
99	الصَّبُورُ	AS-SABOOR	The Forbearing, The Patient

99 Noms d'Allah

99 Names of Allah

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|-------------------|----------------|---------------------------|
| 1. Ar-Rahman | 34. Al-Ghafoor | 67. Al-Ahad |
| 2. Ar-Rahim | 35. Ash-Shakur | 68. As-Samad |
| 3. Al-Malik | 36. Al-'Ali | 69. Al-Qadir |
| 4. Al-Quddus | 37. Al-Kabir | 70. Al-Muqtadir |
| 5. As-Salam | 38. Al-Hafiz | 71. Al-Muqaddim |
| 6. Al-Mu'min | 39. Al-Muqit | 72. Al-Mu'akhkhir |
| 7. Al-Muhaymin | 40. Al-Hasib | 73. Al-'Awwal |
| 8. Al-'Aziz | 41. Aj-Jalil | 74. Al-'Akhir |
| 9. Al-Jabbar | 42. Al-Karim | 75. Az-Zahir |
| 10. Al-Mutakabbir | 43. Ar-Raqib | 76. Al-Batin |
| 11. Al-Khaliq | 44. Al-Mujib | 77. Al-Wali |
| 12. Al-Bari' | 45. Al-Wasi' | 78. Al-Muta'ali |
| 13. Al-Musawwir | 46. Al-Hakim | 79. Al-Barr |
| 14. Al-Ghaffar | 47. Al-Wadud | 80. At-Tawwab |
| 15. Al-Qahhar | 48. Al-Majid | 81. Al-Muntaqim |
| 16. Al-Wahhab | 49. Al-Ba'ith | 82. Al-'Afuww |
| 17. Ar-Razzaq | 50. Ash-Shahid | 83. Ar-Ra'uf |
| 18. Al-Fattah | 51. Al-Haqq | 84. Al-Muqsit |
| 19. Al-'Alim | 52. Al-Wakil | 85. Aj-Jami' |
| 20. Al-Qabid | 53. Al-Qawee | 86. Al-Ghanee |
| 21. Al-Basit | 54. Al-Matin | 87. Al-Mughnee |
| 22. Al-Khafid | 55. Al-Walee | 88. Al-Mani' |
| 23. Ar-Rafi' | 56. Al-Hamid | 89. Ad-Darr |
| 24. Al-Mu'iz | 57. Al-Muhsi | 90. An-Nafi' |
| 25. Al-Muzil | 58. Al-Mubdi' | 91. An-Nur |
| 26. As-Sami' | 59. Al-Mu'eed | 92. Al-Hadi |
| 27. Al-Basir | 60. Al-Muhyee | 92. Al-Hadi |
| 28. Al-Hakam | 61. Al-Mumeet | 93. Al-Badi' |
| 29. Al-'Adl | 62. Al-Hayy | 94. Al-Baqi |
| 30. Al-Latif | 63. Al-Qayyum | 95. Al-Warith |
| 31. Al-Khabir | 64. Al-Wajid | 96. Ar-Rashid |
| 32. Al-Halim | 65. Al-Wahid | 97. As-Sabur |
| 33. Al-'Azim | 66. Al-Majid | 98. Malik Al-Mulk |
| | | 99. Zul-l-Jalal wal-Ikram |

THE 99 NAMES OF ALLAH

01 Ar-Rahman	34 Al-Ghafuur	67 Al-Ahad
02 Ar-Rahim	35 Ash-Shakuur	68 As-Samad
03 Al-Malik	36 Al-'Ali	69 Al-Qadir
04 Al-Quddus	37 Al-Kabeer	70 Al-Muqtadir
05 As-Salaam	38 Al-Hafidh	71 Al-Muqaddim
06 Al-Mu'min	39 Al-Muqit	72 Al-Muakhhir
07 Al-Muhaymin	40 Al-Haseeb	73 Al-Awwal
08 Al-'Aziz	41 Aj-Jaleel	74 Al-Akhir
09 Al-Jabbar	42 Al-Kareem	75 Adh-Dhahir
10 Al-Mutakabbir	43 Ar-Raqeeb	76 Al-Batin
11 Al-Khaaliq	44 Al-Mujeeb	77 Al-Wali
12 Al-Baari	45 Al-Waasi	78 Al-Muta'ali
13 Al-Musawwir	46 Al-Hakim	79 Al-Barr
14 Al-Ghaffaar	47 Al-Waduud	80 At-Tawwab
15 Al-Qahhaar	48 Al-Majeed	81 Al-Muntaqim
16 Al-Wahhaab	49 Al-Ba'ith	82 Al-'Afuw
17 Ar-Razzaaq	50 Ash-Shaheed	83 Ar-Ra'uf
18 Al-Fattah	51 Al-Haqq	84 Malik-ul-Mulk
19 Al-'Alim	52 Al-Wakeel	85 Dhul Jalali
20 Al-Qaabid	53 Al-Qawi	wal Ikram
21 Al-Baasit	54 Al-Mateen	86 Al-Muqsit
22 Al-Khaafid	55 Al-Wali	87 Aj-Jami
23 Ar-Raafi	56 Al-Hameed	88 Al-Ghani
24 Al-Mu'izz	57 Al-Muhsi	89 Al-Mughni
25 Al-Mudhill	58 Al-Mubdi	90 Al-Mani
26 As-Sami	59 Al-Mu'id	91 Ad-Darr
27 Al-Basir	60 Al-Muhyi	92 An-Nafi
28 Al-Hakam	61 Al-Mumeet	93 An-Nur
29 Al-'Adl	62 Al-Hayy	94 Al-Hadi
30 Al-Lateef	63 Al-Qayyum	95 Al-Badi
31 Al-Kabeer	64 Al-Waajid	96 Al-Baqi
32 Al-Halim	65 Al-Maajid	97 Al-Warith
33 Al-'Adzheem	66 Al-Waahid	98 Ar-Rashid
		99 As-Sabuur

Manzil is a collection of Ayat and short Surah's from the Quran that are to be recited as a means of protection and antidote - Ruqya from Black Magic, Jinn, Witchcraft, Sihr, Sorcery, Evil Eye and the like as well as other harmful thing

The Manzil comprises the following verses of the Quran:

Surah Al-Fatihah (chapter 1): verses 1 to 7
Surah Al-Bakarah (chapter 2): verses 1 to 5, 163, 255 to 257, and 284 to 286
Surah Al-Imran (chapter 3): verses 18, 26 and 27
Surah Al-A'araf (chapter 7): verses 54 to 56
Surah Al-Israa (chapter 17): verses 110 and 111
Surah Al-Muminoon (chapter 23): verses 115 to 118
Surah Al-Saaffaat (chapter 37): verses 1 to 11
Surah Al-Rehman (chapter 55): verses 33 to 40
Surah Al-Hashr (chapter 59): verses 21 to 24
Surah Al-Jinn (chapter 72): verses 1 to 4
Surah Al-Kaafiroon (chapter 109): verses 1 to 6
Surah Al-Ikhlās (chapter 112): verses 1 to 4
Surah Al-Falaq (chapter 113): verses 1 to 5
Surah Al-Naas (chapter 114): verses 1 to 6

The entire manzil is prescribed to be read one or three times in one sitting. This may be performed once or twice a day, in the latter case once in the morning and once in the evening

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

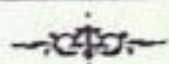
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ
الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا
الصِّرَاطَ السُّتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ ۝ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۝ هُدًى لِّلْمُتَّقِينَ ۝
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ۝ وَالَّذِينَ هُمْ يُوقِنُونَ ۝
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ۝ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

وَالْهَكْمُ إِلَهُ وَاحِدٌ، لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ ۝



اللَّهُ لَا إِلَهَ إِلَّا هُوَ، الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ
سِنَةٌ وَلَا نَوْمٌ، لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ، مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ،
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ، وَلَا يُحِيطُونَ
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ
الْعَلِيُّ الْعَظِيمُ ۝ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ
الرُّشْدُ مِنَ الْغَيِّ، فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا،
وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا، يُخْرِجُهُمْ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَالَّذِينَ كَفَرُوا أَوْلِيَّاهُمْ

الظَاغُوتُ يُخْرِجُونَهُمْ مِنَ التُّورِ إِلَى الظُّلُمَاتِ
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝

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لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا
مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ
فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ۝ أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ
إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ أَمِنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرِّقُ بَيْنَ أَحَدٍ
مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَفِّرُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَانَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ

مِنْ قَبْلِنَا، رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ،
وَاعْفُ عَنَّا، وَاعْفِرْ لَنَا، وَارْحَمْنَا، إِنَّكَ أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

— — — — —

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ، وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ قَائِمًا بِالْقِسْطِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

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قُلِ اللَّهُمَّ مَلِكُ الْمُلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ
تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ، وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ
مَنْ تَشَاءُ، بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝
تُولِجُ اللَّيْلَ فِي النَّهَارِ، وَتُولِجُ النَّهَارَ فِي اللَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ، وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ۝

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ، وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ، أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ،
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝ اَدْعُوا رَبَّكُمْ
تَضَرُّعًا وَخُفْيَةً ، إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا ، إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝



قُلْ اَدْعُوا اللَّهَ أَوْ اَدْعُوا الرَّحْمَنَ ، أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَى ، وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ
بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي
لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكَثِيرٌ مِّنْ دُونِهَا ۝

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١٠٠﴾
فَتَعْلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ ﴿١٠١﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ
بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٠٢﴾
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٣﴾

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّفَاتِ صَفًا ﴿١﴾ فَالْزَجَرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ
ذِكْرًا ﴿٣﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيْنَا السَّمَاءِ الدُّنْيَا
بِزِينَةٍ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾
لَا يَسْمَعُونَ إِلَى الْهَلَاكِ الْآعْلَى وَيُقْذَفُونَ مِنْ كُلِّ
جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خِطَفَ
الْخُطْفَةَ فَاتَّبَعَهُ شَهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ

خَلَقْنَا أَمْ مِنْ خَلْقِنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ۝

— ﴿٢٧﴾ —

يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ
أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا
بِإِذْنِ ۚ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ يُرْسِلُ عَلَيْكُمْ
شَوَاطِئَ مِنْ ثَارٍ ۚ وَنَحَاسٍ فَلَا تَنْتَصِرُونَ ۚ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً
كَالدِّهَانِ ۚ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ۚ
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

— ﴿٢٨﴾ —

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا
مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ
نَضَرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ هُوَ اللَّهُ الَّذِي

لَا إِلَهَ إِلَّا هُوَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ
الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهِيمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ
سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا
إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ
فَأَمَّا بِهِ وَلَوْ نُفِرْكَ رَبِّنَا أَحَدًا ۖ وَآتَاهُ
تَعْلَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۖ
وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۖ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۖ لَا أَعْبُدُ مَا تَعْبُدُونَ ۖ وَلَا
أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا
أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۚ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۚ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۚ اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۚ وَلَمْ
يُولَدْ ۚ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۚ

— — — — —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۖ مِنْ شَرِّ مَا خَلَقَ ۖ وَ
مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۖ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ۖ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۚ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۖ مَلِكِ النَّاسِ ۖ إِلَهِ
النَّاسِ ۖ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۖ الَّذِينَ
يُوسِسُونَ فِي صُدُورِ النَّاسِ ۖ مِنَ الْخِئْطَةِ وَالنَّاسِ ۖ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ

اَللّٰهُمَّ اَكْثِرْ مَالِيْ وَوَلَدِيْ وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَنِيْ

Allāhumma 'aksir mālee, wa waladee,
wa bārik lee feemā a'taytanee

O Allah, increase my wealth and offspring,
and bless me in what You have given me.

[Sahih al-Bukhari 6334, 6344, 6378, 6379]

Best duas when in trouble

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is none worthy of worship but You, glory is to You. Surely, I was among the wrongdoers. Laa 'ilaaha 'illaa 'Anta subhaanaka 'innee kuntu minadh-dhaalimeen. Surah Al-Anbiya - 21:87

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

O Allah, suffice (i.e. protect) me against them however You wish.
Allaahummak-fineehim bima shi'ta.
Muslim 4/2300.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allah is sufficient for us and the best of those on whom to depend.
Hasbunallaahu wa ni'amal-wakeel. Surah Al-Imran - 3:173

أَنْنِي مَغْلُوبٌ فَاتَّصِرْ

"Indeed, I am overpowered, so help."
annee maghloobun fantasir. Surah Qamar 54:10

It was narrated from 'Aa'ishah (may Allah be pleased with her) that the Prophet (blessings and peace of Allah be upon him) used to say: *"Allahumma inni a'oodhu bika min al-kasali wa'l-harami wa'l-ma'thami wa'l-maghrami, wa min fitnat il-qabri wa 'adhaab al-qabri, wa min fitnat in-naari wa'adhaab in-naar, wa min sharri fitnat il-ghina, wa a'oodhu bika min fitnat il-faqri wa a'oodhu bika min fitnat il-maseeh id-dajjal* (O Allah, I seek refuge with You from laziness and old age, from sin and debt, from the trial of the grave and the punishment of the grave, from the trial of the Fire and the punishment of the Fire, and from the evil of the trial of wealth; I seek refuge with You from the trial of poverty, and I seek refuge with You from the trial of the Dajjal...) Narrated by al-Bukhaari (6368) and Muslim (589).

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

(Read 3 Times)

"A'udhu bi kalimat Allaah al-taammaat

min sharri ma khalaq

"I seek refuge in the Perfect Words of Allah from the evil of what He has created."

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'oodhu bi kalimaa tilla

hittaammaati

min sharri maa khalaq

**(I seek refuge in the perfect words of Allah
from the evil of that which He has created)**

Dua to get Everything

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ

HasbiAllahu la illaha illa Huwa, 'alayhi
tawakkaltu, wa Huwa Rabbul arshil adheem

Allah is sufficient for me. There is none worthy
of worship but Him.

I have placed my trust in Him, and He is the lord
of the Majestic Throne.

Seeking refuge in Allah from devils
[23:97-98]

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ

My Lord, I seek refuge in You from the incitements of the devils

Rabbi aoothu bika min hamazatish shayateen

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge in You, my Lord, lest they be present with me.

Wa aoothu bika rabbi an yahduroon

Surah Al-Mu'minoon - 23:97-98

أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَ

الْمُؤْمِنُونَ كُلٌّ أَمِنَ بِاللَّهِ وَمَلِكِهِ وَكُتُبِهِ وَرُسُلِهِ

لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا

عُفِّرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا

وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا

تُؤَاخِذْنَا إِنْ لَيْسَ لَنَا إِثْمٌ أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا

إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا

مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا إِنَّ

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Sa'id ibn al-Musayyib reported: Umar ibn al-Khattab, may Allah be pleased with him, said, "Verily, the supplication is suspended between the heavens and the earth. Nothing ascends from it until you send blessings upon your Prophet, peace and blessings be upon him."

Source: Sunan al-Tirmidhī 486 authentic due to external evidence according to Al-Albani. Umar(RA) would not have said such a thing unless he had heard it from the Prophet (peace and blessings of Allaah be upon him), because this is not a matter that can be worked out by means of human reasoning. It is mustahabb to send blessings upon the Prophet (PBUH) when making du'aa. Darood Ibraheem is most authentic Darood mentioned in Saheeh Bukhari.

🔗 Narrated `Abdur-Rahman bin Abi Laila:

Ka`b bin Ujrah met me and said, "Shall I not give you a present I got from the Prophet?" `Abdur-Rahman said, "Yes, give it to me." I said, "We asked Allah's Messenger (ﷺ) saying, 'O Allah's Messenger (ﷺ)! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.' "

Durood E Ibrahim

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى اٰلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ،
وَعَلَى اٰلِ اِبْرَاهِيْمَ، اِنَّكَ حَسِيْدٌ مَّجِيْدٌ،

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed
Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى اٰلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ،
وَعَلَى اٰلِ اِبْرَاهِيْمَ، اِنَّكَ حَسِيْدٌ مَّجِيْدٌ،

O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and
on the family of Ibrahim, You are Praiseworthy, Most Glorious.

[Sahih Al-Bukhari 3370]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ

Sayyidul Istighfar: The Best Dua for Allah's Forgiveness

Recite **once** in the Morning and **once** in the Evening

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ ،

O Allah, You are my Lord, none has the right to be worshipped except You,

خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ

You created me and I am Your servant, and I abide to Your covenant

وَوَعْدِكَ مَا اسْتَطَعْتُ ،

and promise [to honour it] as best I can,

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ،

I take refuge in You from the evil of which I committed

أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي

I acknowledge Your favour upon me and I acknowledge my sin,

فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ،

so forgive me, for verily none can forgive sins except You

"If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise and if somebody recites it at night with firm faith in it and dies before the morning he will be from the people of Paradise."

Sahih Al-Bukhari, Volume 8, Book 75, Number 318

“Ibn Taymiyyah (رحمة الله عليه) said,
“A calamity that turns you back to
Allah is better for you than a
bounty that makes you forget to
remember Allah.””

– [Tasliyat Ahl al-Masa'ib 1/175]

Dua of Prophet Muhammad (PBUH)

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي
هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي
فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا
مَعَادِي
وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ
وَأَجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

" O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil." Sahih Muslim, 2720

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

Information arranged & organized by Mr.Faisal Fahim

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue

with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [Quran 16:125] Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33) Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667) "Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran
Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran
And I have sent you only as a giver of good news and as a warner. 25.56
Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran
"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers." (Quran, alBaqarah: 159) Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".
The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."

[Saheeh Muslim]

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR. ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR. ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS. MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH. SPREAD THE MESSAGE OF THE PROPHET MUHAMMAD PBUH. SHARE THE KNOWLEDGE OF ISLAM. SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO

SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO CONTINUE THIS GREATEST SUNNAH & EXPECT THE REWARD FROM ALLAH ONLY.ISLAM IS PEACE, LOVE, MERCY, KIND, HUMBLE, HONEST & THE ONLY FINAL TRUE RELIGION FROM GOD. MAY ALLAH GUIDE US ALL .AMEEN.

The most recommended book of MR.FAISAL IS (“The Bible, the Qu'ran and Science: The Holy Scriptures Examined in the Light of Modern Knowledge: 4 books in 1”) Authored by Mr. Faisal Fahim, Dr. Maurice Bucaille, Dr. Zakir Naik.

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True Teachings of Islam.

A book about how prophet Muhammad (pbuh) prayed(salah or salat or namaz, Islamic prayers) and what the prophet recommended for his ummah about how to pray how to properly worship Allah.

Author:ShaykhAl-Albaani(rahimahullaah)

Translated by: Dawud Burbank rahimahullaah

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Introduction

All praise is for Allaah. We praise Him, we seek His aid, and we ask for His forgiveness. We seek Allaah's refuge from the evils of ourselves and from our evil actions. Whomsoever Allaah guides then none can misguide him, and whomsoever Allaah misguides then none can guide him. I testify that none has the right to be worshipped except Allaah, alone, having no partner, and I testify that Muhammad is His slave and His Messenger. To proceed:

Then it was suggested to me that I should undertake an abridgement of my book, Sifat Salaatin-Nabiyy صلى الله عليه وسلم minat-Takbeer ilat-Tasleem Ka'annaka Taraahaa, "A Description of the Prophet's صلى الله عليه وسلم Prayer from the Takbeer to the Tasleem as if You Were Seeing It," and that I should shorten it and rephrase it for it to be more accessible to the common people.

So I saw this to be a favorable suggestion, and it agreed with what I myself had felt for a long time. I had also frequently heard such advice from brothers and friends. So this encouraged me to allocate to it a small part of my time which is crowded with knowledge related work and research. So I hastened, as far as my ability and efforts allowed, to carry out the suggestion, whilst asking the Guardian Lord, the One free of all imperfections and the Most High, that He should make it an action done purely and sincerely for His Face, and that He should cause it to be of benefit to my brother Muslims.

In it I have quoted some extra points of benefit additional to what is to be found in Sifat-Salaat. These were matters that came to my attention and I saw that it would be appropriate to mention them in the abridgement.

I also gave particular attention to explaining some phrases occurring in some of the ahaadeeth and the adhkaar (words of remembrance of Allaah). I also provided major headings for each section, and also sub-headings for further clarification. Under these I quoted the points under discussion, numbered consecutively. Alongside each issue I quoted the ruling: whether it is a pillar (rukhn) or an obligation (waajib). As for those matters about which I remained silent and did not mention a ruling, then they are from the Sunan¹, and some of them carry the possibility of being declared obligatory – however stating one or

the other with certainty would conflict with what is befitting from scholarly research.

So the pillar (rukhn) is that which is essential for completion of the affair that it falls within, being such that its absence necessitates that the action depending upon it is nullified. An example is the bowing (rukoo') in the Prayer – it is a pillar of it, and if it is absent then the Prayer is nullified.

The condition (shart) is like the pillar (rukhn) except that it is something outside the action that is dependant upon it. An example is the ablution (wudoo) for the Prayer. Prayer is not correct without it.

The obligation (waajib) is that which has an established command in the Book or the Sunnah, but there is no proof that it is a pillar (rukhn) or a condition (shart). One who carries it out is rewarded, and one who leaves it without valid excuse is punished. Just like it is the fard (obligation) and making a difference between the fard and the waajib is a newly invented use of terminology for which there is no proof.

The sunnah is an action of worship that the Prophet صلى الله عليه وسلم continually performed, either always doing it or usually doing it, but which he did not command in a manner causing it to be an obligation. It is such that one who carries it out is rewarded, but one who leaves it out is not punished or blameworthy.

As for the hadeeth that some blind-followers mention and attribute to the Prophet صلى الله عليه وسلم, "Whoever leaves my sunnah will not receive my intercession," then there is no basis for it from Allaah's Messenger صلى الله عليه وسلم and whatever is not established as his صلى الله عليه وسلم saying, then it is not allowed to attribute it to him صلى الله عليه وسلم, for fear of falsely attributing something to him. As he صلى الله عليه وسلم said, "Whoever falsely quotes me as saying that which I have not said-then let him take his sitting place in the Hell-Fire."

Then it goes without saying that in it, just as in the original work, I do not restrict myself to any particular madhhab from the four followed madhhabs. Rather in it I followed the way of the people of the hadeeth: those who adhere to acceptance of every hadeeth that is established from the Prophet صلى الله عليه وسلم. Because of this fact their position is stronger than the madhhabs of those besides them, and this is something witnessed to by the fair-minded people of every madhhab. Amongst those witnessing to this was Abul-Hasanaat al-Luknawee al-Hanafee who said, "How could that not be the case when they are

the true inheritors of the Prophet صلى الله عليه وسلم, and are the true representatives of his Religion. May Allaah raise us up amongst them, and cause us to die whilst having love for them and whilst following their way.”

And may Allaah have mercy upon Imaam Ahmad ibn Hanbal who said, ‘The Religion of Muhammad is the narrations (akhbaar)’ – what a fine means for the youth are the reports (aathaar). Do not turn away desiring other than the hadeeth and its people. For opinion (ra’y) is night and the hadeeth is day. And perhaps a youth may be ignorant of where guidance lies whilst the sun has arisen and is shining brightly.’

Muhammad Naasirud-deen al-Albaanee Damascus, 26th Safar 1392AH

FACING THE KA’BAH (Istiqbaalul-Ka’bah)

- (1) If you stand, O Muslim, to pray – then face the direction of the Ka’bah, wherever you are, in obligatory Prayers and optional Prayers. This is one of the pillars of the Prayer, such that the Prayer is not valid without it.
- (2) The obligation to face the direction of the Ka’bah is removed from a warrior having to pray the Fear Prayer and during severe fighting. It is also removed from one who is rendered incapable of it, such as one who is (very) ill, or one who is upon a ship, car or airplane and who fears that the Prayer time will reach its end. It is also removed from one who prays optional Prayer or the Witr Prayer upon a riding beast or vehicle. It is, however, preferable for him, if he is able, to turn it towards the Qiblah for the initial takbeer. After that it does not matter in which direction it turns.
- (3) It is obligatory upon everyone who can actually see the Ka’bah to face it directly. As for those who cannot actually see it then they should face its direction.

THE RULING CONCERNING PRAYING TOWARDS A DIRECTION OTHER THAN THAT OF THE KA’BAH BY MISTAKE

- (4) If a person prays towards other than the Qiblah due to the sky being cloudy or for any reason other than that, after having tried to the best of his knowledge and ability to face the correct direction, then his Prayer will be correct and he will not have to repeat it.

(5) However if a person whom he holds to be reliable comes to him whilst he is praying and informs him of the correct direction, then he must immediately turn to the correct direction, and his Prayer will be correct.

STANDING (Qiyaam)

(6) It is obligatory that the person prays standing. This is a pillar (rukun) except for:

- (i) The one who is praying the Fear Prayer or during severe fighting. In these circumstances it is permissible for him to pray whilst riding.**
- (ii) Also the one who is ill and the one who is unable to stand, he should pray sitting if he is able, or if not then whilst lying down. (iii) Also the person praying Optional (Nafl) Prayer, he may pray whilst riding or whilst sitting if he wishes, and in this case he should perform rukoo' (bowing) and sujood (prostration) by lowering his head and likewise the sick. He should lower his head further for the prostration than for the bowing.**

(7) It is not permissible for the person praying sitting to place something raised upon the ground to prostrate upon. Rather he should only make the movement for his prostration lower than that for his bowing, as we have already mentioned, this is what he does if he is unable to directly place his head upon the ground.

PRAYER ON A SHIP OR AIRPLANE

(8) It is permissible to pray the Obligatory Prayer upon a ship, and likewise in an airplane.

(9) A person may pray sitting in either of them if he fears that he will fall over.

(10) In the case of old age or bodily weakness, it is allowed for him during the standing to support himself against a pillar or with a stick.

(11) It is permissible to pray the voluntary Prayer during the night standing or even sitting without an excuse, and he can combine both of these. So he may

pray and recite whilst sitting, and then shortly before the rukoo' he may stand and recite the few aayahs that remain for him whilst standing. Then he bows and prostrates, and then he does the same in the second rak'ah.

- (12) If he prays sitting, he sits with his legs crossed, or in any manner of sitting that is comfortable for him.

PRAYER WHILST WEARING SHOES

- (13) It is allowed for him to stand in Prayer barefooted, just as it is allowed for him to pray whilst wearing shoes.
- (14) What is better is that he sometimes prays barefooted and sometimes prays wearing shoes, doing what is easy for him. So he should not force himself to wear them for the Prayer nor force himself to remove them. Rather if he happens to be barefooted he should pray barefooted, and if he is wearing shoes he should pray whilst wearing the shoes, unless a situation requires otherwise.
- (15) If he does remove his shoes then he should not place them on his right-hand side, rather he should place them to his left as long as there is nobody praying to his left. Otherwise he should place them between his feet [2]. This order is authentically reported from the Prophet صلى الله عليه وسلم.

PRAYING WHILST STANDING UPON THE PULPIT (MINBAR)

- (16) It is allowed for the Imaam to pray upon an elevated place, such as the minbar – for the purpose of teaching the people. He stands upon it and says the takbeer [3] and recites and bows upon it. Then he steps backwards in order to perform the prostrations on the ground at the foot of the pulpit. Then he can return to it and do in the second rak'ah the same as that which he did in the first.

THE OBLIGATION OF PRAYING TOWARDS A SUTRA (BARRIER) AND OF BEING CLOSE TO IT

- (17) It is obligatory that he prays towards a barrier (sutra). It makes no difference whether he is praying in a mosque or elsewhere, nor whether the mosque is large or small. This is because of the all-embracing statement of

the Prophet , “Do not pray except towards a sutrah, and do not let anyone walk in front of you. So if a person insists (on trying to pass) then fight him, because he has an evil companion along with him,” meaning a devil.

(18) It is obligatory that he is close to it, since the Prophet ﷺ commanded that.

(19) Between his ﷺ place of prostration and the wall towards which he prayed there would be a space approximately wide enough for a sheep to pass through. So if one does likewise then he has carried out the closeness that is obligatory upon him.[4]

THE REQUIRED HEIGHT OF THE SUTRAH (BARRIER)

(20) It is obligatory that the height of the sutrah above the ground be at least a span or two spans, due to his saying, “If one of you places in front of him the like of the back-part of a camel-saddle⁵, then let him pray and not care about what passes beyond that.”

(21) The person praying faces the sutrah directly. This is what is apparent from the command to pray towards the sutrah. As for the matter of moving slightly to the right or the left, so that he does not stand directly in line with it, then this is not authentically established.

(22) It is permissible to pray towards a staff stuck into the ground or its like, or towards a tree, or a pillar, or towards his wife who is lying upon the bed beneath the blanket, or towards his riding beast, even if it is a camel.

THE FORBIDDANCE OF PRAYING TOWARDS GRAVES

(23) It is not allowed to pray towards graves whatever the case, whether it be the graves of Prophets or anyone else besides them.

THE FORBIDDANCE OF PASSING IN FRONT OF A PERSON WHO IS PRAYING EVEN IN THE SACRED MOSQUE IN MAKKAH (AL. MASJIDUL-HARAAM)

(24) It is not allowed to pass directly in front of a person who is praying if he has a sutrah in front of him. There is no difference in this between al-Masjidul-Haraam and other mosques. The forbiddance applies equally to all of them,

due to the generality of his صلى الله عليه وسلم saying, “If the one who passes directly in front of a person knew the (sin) that was upon him, then he would rather stand and wait for forty than pass in front of him.” Meaning, passing in between him and the place of his sutrah. [6]

THE OBLIGATION OF PREVENTING ANYONE TRYING TO PASS IN FRONT OF YOU, EVEN IN THE SACRED MOSQUE IN MAKAAH

(25) It is not allowed for a person praying towards a sutrah to allow anyone to pass in front of him, due to the previous hadeeth, “... and do not let anyone walk in front of him ...” and his صلى الله عليه وسلم saying, “If one of you prays towards something that screens him from the people, and someone wants to pass in front of him, then let him repel him by pushing him on the chest, and let him repel him as much as he can ... [and in a narration ... then let him fight him, for he is a devil].”

MOVING FORWARD TO PREVENT SOMEONE PASSING

(26) And it is allowed for him to take a step or more forwards in order to prevent an animal or a child from passing in front of him, so that they pass behind him.

THAT WHICH BREAKS / DISRUPTS THE PRAYER

(27) From the importance of the sutrah in Prayer is that it prevents the person's Prayer being nullified by the passing of that which will disrupt it. Contrary to the one who prays without a sutrah, since his Prayer will be nullified if an adult woman, or likewise a donkey, or a black dog passes in front of him.

THE INTENTION (an-Niyyah)

(28) The person who is going to pray must have in his heart the intention to pray that particular Prayer, be it the Obligatory Zuhur or 'Asr Prayer, or the sunnah Prayer's for them, for example. This is a condition (shart) or a pillar (rukun). As for expressing that upon the tongue, then it is an innovation (bid'ah), contrary to the sunnah. This was not upheld by any of the Imaams followed by the blindfollowers. THE TAKBEER (Saying: `Allaahu Akbar')

(29) He begins the Prayer by saying:

Allaahu Akbar Allaah is Greater.

This is a pillar (rukhn), due to his saying, “The key to the Prayer is Purification. That which makes outside actions forbidden is the takbeer, and that which causes outside actions to become permissible is the tasleem [7].”

(30) He should not raise his voice in saying the takbeer in any of the Prayers, unless he is an Imaam (leading others in prayer).

(31) It is allowed for the mu’adhdhin to repeat the takbeer of the Imaam in a louder voice in order for the people to hear it, as long as there is a need for that, such as the Imaam’s being ill, having a weak voice, or there being a very large number of people praying behind him.

(32) The person following an Imaam in Prayer should not say the takbeer until the Imaam has finished saying it.

RAISING THE HANDS AND HOW IT IS TO BE DONE

(33) He should raise his hands whilst saying the takbeer or before it, or after it. All of these are established in the sunnah.

(34) He should raise his hands with the fingers extended.

(35) He should raise his palms up to the level of his shoulders, and sometimes he should raise them even further, up to the level of his ear lobes. [8]

PLACING THE HANDS AND HOW IT IS TO BE DONE

(36) Then after the takbeer he should place his right hand upon his left hand, and this is from the practice (sunnah) of the Prophets, ‘alaihimus-salaatu was-salaam, and Allaah’s Messenger commanded his Companions with it. It is therefore not permissible to leave the hands hanging by one’s sides.

(37) He should place his right hand upon his left hand, wrist and forearm.

(38) Sometimes he should grasp the left hand with the right hand. [9]

WHERE THE HANDS ARE TO BE PLACED

(39) He should only place his hands upon his chest. This applies equally to men and women. [10]

(40) It is not allowed to place the right-hand on the waist.

HUMILITY AND ATTENTIVENESS (al-Khushoo') AND LOOKING AT THE PLACE OF PROSTRATION

(41) He must have humility and attentiveness in his Prayer, and should avoid everything that may divert his attention, whether it be designs or decoration. Nor should he pray when food that he desires has been served, nor whilst he is having to withhold urine or faeces.

(42) Whilst standing he should look towards the place of his prostration.

(43) He should not turn to the right or the left, since his turning aside will be something that Satan snatches away and steals from the person's Prayer.

(44) It is not allowed for him to raise his sight to the sky.

THE OPENING SUPPLICATION (Du'aa al-Istiftaah)

(45) Then he should begin by reciting one of the supplications established from the Prophet صلى الله عليه وسلم, and they are many. The most wellknown is:

Subhaanak-Allaahumma, wa biham-dika, wa tabaarakasmuka, wa ta'aalaa jadduka, wa laa ilaaha ghayruka

I declare You free and far removed from all imperfections, O Allaah, and all praise is for You. Blessed is Your Name. Great and Exalted is Your Kingdom. None has the right to be worshipped besides You.

The command for this is established, so one should be careful to do it. [11]

THE RECITATION (al-Qiraa'ah)

(46) Then he must seek refuge with Allaah, the Most High, and it is an obligation, he will be sinful if he leaves it.

(47) The Sunnah is that he should sometimes say:

A'oodhu billaahi min ash-Shaytaan-ir-Rajeem [min hamzihi, wa nafkhihi, wa nafthihi]

I seek refuge with Allaah from Satan, the Rejected One [from the insanity he brings about, from his arrogance and from his evil poetry].

(48) Or that he says:

A'oodhu billaah-is-Samee'-il-'Aleem min ash-Shaytaan-ir-Rajeem min hamzihi, wa nafkhihi, wa nafthihi

I seek refuge with Allaah, the All-Hearing, the All-Knowing, from Satan, the Rejected One, from the insanity he brings about, from his arrogance and from his evil poetry.

(49) Then he should say quietly, in both loud and silent Prayers:

Bismillaahir-Rahmaanir-Raheem

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

RECITING SOORAH AL-FAATIHAH

(50) Then he recites the whole of Soorah al-Faatihah, and (Bismillaah ...) is an aayah from it. This is a pillar (rukn), and the Prayer will not be correct without it. So it is obligatory upon even those who do not know Arabic that they memorize it.

(51) But one who is still unable to recite it, then it is sufficient for him to say:

Subhaan-Allaah, wal-hamdulillaah, wa laa ilaaha illallaah, wallaahu Akbar, wa laa hawla wa laa quwwata illaa billaah

I declare Allaah free and far removed from all imperfections, and all praise is for Allaah, and Allaah is greater and no power except by the Will of Allah

(52) The Sunnah, when reciting it, is to read it aayah by aayah. One should pause after each aayah. So he says:

Bismillaahir-Rahmaanir-Raheem

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

Then he pauses ... then he says:

Al-Hamdu lillaahi Rabbil-‘Aalameen

All praise is for Allaah, the Lord of all the creation.

Then he pauses ... then he says:

Ar-Rahmaan-ir-Raheem

The Most Merciful, the Bestower of Mercy.

Then he pauses ... then he says:

Maaliki Yawmid-Deen

Owner of the Day of Recompense.

Then he pauses, he does likewise until he completes it. [12]

The whole of the Prophet’s صلى الله عليه وسلم recitation would be like this. He would stop at the end of each aayah, and not join it together with the aayah after it, even if they were connected in meaning.

(53) It is permissible to recite either “Maaliki” ... Owner of the Day of Recompense, or “Maliki” ... King of the Day of Recompense.

THE RECITATION OF SOORAH AL-FAATIAH BY ONE WHO IS PRAYING ALONG WITH AN IMAAM

(54) It is obligatory that the one praying behind an imaam also recites it in quiet Prayers. He should also recite it in loud Prayers if he cannot hear an imaam reciting, or if it happens that the imaam remains silent after his own recitation in order to enable the follower to recite it. However, it is our view that this period of silence is not established from the Sunnah. [13]

THE RECITATION AFTER SOORAH AL-FAATIHAH

(55) It is from the Sunnah that after reciting al-Faatihah, he recites another Soorah – even in the Funeral Prayer, or that he recites some aayahs, in the first two rak’ahs.

(56) He may sometimes lengthen the recitation after it and shorten it at other times, due to the needs of travel, having a cough and cold, being ill or due to the crying of a child.

(57) The length of recitation will vary according to the different Prayers. So generally, the recitation in the Dawn (Fajr) Prayer is longer than the recitation in any of the other Prayers. Next comes the Zuhr, then the ‘Asr and the Maghrib, then the ‘Ishaa.

(58) The recitation in the (optional) Night Prayer (Salaatul-Layl) is longer than any of those.

(59) The Sunnah is also to make the recitation in the first rak’ah longer than the recitation in the second rak’ah.

(60) Also that he makes the recitation in the last two rak’ahs shorter than that in the first two, by about a half. [14]

RECITING SOORAH AL-FAATIHAH IN EVERY RAK’AH

(61) It is obligatory that he recites al-Faatihah in every rak’ah.

(62) It is from the Sunnah that he sometimes recites something in addition to it in the last two rak’ahs also.

(63) It is not allowed for the imaam to prolong the recitation more than what occurs in the Sunnah. By doing so he would cause difficulty to some of those who may be praying behind him, such as old people, sick people, nursing mothers and those who have needs to attend to.

LOUD AND QUIET RECITATION

(64) He should recite aloud in the Dawm (Fujr) Prayer, the Jumu'ah Prayer, the two 'Eid Prayers, the Prayer for seeking rain, the Eclipse Prayer and in the first two rak'ahs of the Maghrib and 'Ishaa Prayers. He should recite quietly in the Zuhr and 'Asr Prayers, in the third rak'ah of the Maghrib Prayer and the last two rak'ahs of the 'Ishaa Prayer.

(65) It is permissible for the Imaam sometimes to recite an aayah loud enough to be heard by the people in the quiet Prayers.

(66) As for the Witr Prayer and the Prayer during the night (Salaatul-Layl), then he should sometimes recite quietly in it, and recite loudly at other times. However, his voice should only be raised moderately.

RECITING THE QUR'AAN SLOWLY (AND BEAUTIFULLY)

(67) The Sunnah is that he recites the Qur'aan slowly. He should not recite it quickly or hurriedly. Rather, his recitation should be clear and each letter distinguishable. He should also beautify the Qur'aan with his voice, and recite it in a beautiful and good manner, whilst abiding by the rulings that are well-known to scholars of recitation. He may not recite it in newly innovated tones, nor in the manner of singing.

CORRECTING THE IMAAM

(68) It is prescribed for the one praying behind an imaam that he corrects him if he becomes mixed up in his recitation.

THE BOWING (RUKOO')

(69) When he has finished reciting he remains silent for a moment, long enough to return his breathing to normal.

(70) Then he raises his hands, in the manner described previously with regard to the initial takbeer (point nos. 33, 34 and 35).

(71) He also says the takbeer (i.e., Allaahu Akbar), and this is obligatory.

(72) Then he performs the rukoo' (i.e., bows) in such a manner that all his joints are settled, and each part of the body is at rest. This is a pillar (rukn).

HOW THE BOWING (RUKOO') IS PERFORMED

(73) He should place his hands firmly upon his knees. He should spread his fingers, as if he were grasping his knees. All of this is obligatory.

(74) He should stretch out his back and make it level, such that if water were to be poured upon it, then it would settle upon it. This is an obligation.

(75) He should neither cause his head to droop lower than his back, nor should he raise it above it. Rather he should make it level with his back.

(76) He should keep his elbows (straight and) apart from his sides.

(77) He should say in his rukoo':

Subhaana Rabbee al-'Azeem

**I declare my Lord, the Supreme, free and far removed from all imperfections.
[15]**

Saying it three times, or more.

(78) From the Sunnah is that he makes the pillars of equal length. So he should make his rukoo', his sujood (prostration), and his sitting between the two prostrations of similar length.

(79) It is not allowed for him to recite the Qur'aan in the rukoo' (bowing), nor in the sujood (prostration).

STRAIGHTENING UP FROM THE RUKOO'

(80) Then he must raise up and straighten his back from the rukoo'. This is a pillar.

(81) He must say, while raising his back:

Sami' Allaahu liman hamidah

Allaah listens and responds to the one who praises Him. This is an obligation.

(82) He should raise his hands when he rises up, in the manner that has preceded (point nos. 33, 34 and 35).

(83) Then he should stand straight up and remain still, such that every bone returns to its place. This is a pillar.

(84) He should say while standing:

Rabbanaa wa lakal-hamd

O our Lord! And all praise is for You.[16]

This is obligatory upon everyone praying, even if he is praying behind an imaam [17], since it is the saying prescribed for this standing position. As for the saying, then it is the saying prescribed to be said whilst rising.

(85) He should make this standing about as long as the rukoo' (bowing), as has preceded.

THE SUJOOD (PROSTRATION)

(86) Then he says:

Allaahu Akbar

Allaah is Greater.

And this is an obligation.

(87) And he should raise his hands, sometimes.

PLACING THE HANDS FIRST WHEN PROSTRATING

(88) Then he prostrates, placing his hands upon the ground before his knees.

This is what Allaah's Messenger commanded, and it is what is established from his practice. He also forbade the people from kneeling down in the manner that the camel kneels, and the camel places its knees -which are its fore-legs – first.

(89) So when he prostrates, and it is a pillar, he should rest upon his palms, and extend together.

(90) He should keep his fingers them.

(91) And point them towards the qiblah (direction of Prayer).

(92) And he should place his palms level with his shoulders.

(93) And sometimes he places them level with his ears.

(94) And he must lift his elbows away from the ground. This is obligatory. He is not allowed to spread them on the ground in the manner of the dog.

(95) He must place his nose and his forehead firmly upon the ground, this is a pillar.

(96) He must also place his knees firmly on the ground.

(97) And likewise his toes.

(98) His feet should be placed upright on the ground. All of these are obligatory.

(99) The tips of his toes should be pointed towards the qiblah (direction of Prayer).

(100) And his heels should be joined together.

BEING SETTLED IN THE PROSTRATION

(101) It is obligatory that he is settled in his prostration. This comes about by his resting equally on each of the parts of the body that touch the ground when prostrating. These are: the forehead and the nose – together, the two palms, the two knees and the toes of each foot.

(102) So whoever settles in his prostration in this manner, then he has certainly attained the stillness necessary. This stillness (itmi'naan) in the prostration is a pillar also.

(103) He should say in it:

Subhaana Rabbee al-A' laa

I declare my Lord, the Most High, free and far removed from all imperfections.

Three times or more.[18]

(104) It is recommended to supplicate to Allaah as much as possible while in prostration, since it is a time most suitable for the acceptance of supplications.

(105) He should make his prostration about as long as his bowing, as has preceded.

(106) It is allowed to prostrate upon the earth, or upon something placed upon the ground such as a garment, a carpet, a mat and the like.

(107)It is not allowed to recite the Qur'aan in prostration.

SITTING UPON THE LEFT FOOT LAID FLAT (AL-IFTIRAASH) AND SITTING UPON THE RAISED HEELS (AL-IQ'AA`) IN BETWEEN THE TWO PROSTRATIONS

(108)Then he raises up his head, saying the takbeer (i.e., Allaahu Akbar). This is an obligation.

(109)He raises his hands at this point, sometimes.

(110)Then he sits with calmness, such that every bone settles in its place. This is a pillar.

(111)He should lay his left foot flat beneath him and sit upon it. This is an obligation.

(112)He sets his right foot upright upon the ground.

(113)He should make the toes of his right foot point towards the qiblah (direction of Prayer).

(114)It is also permissible to sit upon the heels (al-Iq'aa`) sometimes. He does this by sitting upon his heels with both feet upright.

(115)He says in his sitting:

Allaahumma-ghfirlee, warhamnee, wajburnee, warfa'nee, wa'aafinee, warzuqnee

O Allaah forgive me, and have mercy upon me, and suffice me, and raise my rank, and grant me safety and well-being, and grant me provision.

(116)And if he wishes he may (instead) say:

Rabbi-ghfirlee, Rabbi-ghfirlee

O my Lord, forgive me! O my Lord, forgive me!

(117)And he should prolong this sitting until it becomes of similar length to his prostration.

THE SECOND PROSTRATION

(118)Then he says:

Allaahu Akbar

Allaah is Greater.

And this is an obligation.

(119)And he raises his hands with this takbeer, sometimes.

(120)And he performs the second prostration, and this is a pillar also.

(121)He does in the second prostration that which he did in the first.

SITTING AT REST (JILSATUL-ISTIRAAHAH)

(122)So when he raises his head up from the second prostration, and he intends to get up to perform the second rak'ah, then he says:

Allaahu Akbar

Allaah is Greater.

And this is an obligation.

(123)And he raises his hands, sometimes.

(124)And he (briefly) sits upright, sitting upon his left foot, such that every bone returns to its place, before standing.

THE SECOND UNIT OF PRAYER (RAK'AH)

(125) Then he gets up, supporting himself upon the ground with his fists clenched, like one who clenches his fists when kneading dough. So he stands up for the second rak'ah, and this is a pillar.

(126) He does in the second rak'ah the same as he did in the first.

(127) Except that he does not recite, "The Opening Supplication," (i.e., Du'aa al-Istiftaah) in it.

(128) He should make the second rak'ah shorter than the first rak'ah.

SITTING FOR THE DECLARATION OF FAITH (TASHAHHUD)

(129) So when he finishes the second rak'ah he sits to perform the tashahhud. This is obligatory.

(130) And he sits upon the left foot laid flat, as preceded with regard to the sitting between the two prostrations.

(131) However it is not allowed to sit upon the two heels for this sitting.

(134) It is not allowed for him to sit whilst resting upon his hand, especially the left hand.

AGITATING THE FOREFINGER AND FIXING ONE'S SIGHT UPON IT

(135) He should clench all the fingers of his right hand, placing his thumb onto his middle finger sometimes.

(136) At other times he may make a circle with his thumb and middle finger together.

(137) He should point his forefinger towards the qiblah (Direction of Prayer).

(138) He should fix his gaze upon his forefinger.

(139) And he should agitate it, making supplication with it, from the start to the end of the tashahhud.

(140) He should not point with his left forefinger.

(141) He does all of this in every tashahhud.

THE WORDING FOR THE TASHAHHUD AND THE SUPPLICATION AFTER IT

(142) The tashahhud is obligatory. If he forgets it, then he should perform two extra prostrations for forgetfulness (Sajdatus-Sahw) at the end of the Prayer.

(143) Its wording is:

At-Tahiyyaatu lillaahi, was-Salwaatu, wat-Tayyibaatu. As-Salaamu ‘alan-Nabee’, wa rahmatullaahi wa barakaatuh. As-Salaamu ‘alaynaa wa ‘alaa ‘ibaad-illaah-is-Saaliheen. Ashhadu an laa ilaaha illAllaah, wa ashhadu anna Muhammadan ‘ abduhu wa rasooluh

Words of Praise and glorification are for Allaah alone, and Prayers and acts of worship, and pure words and attributes. May Allaah send peace and security upon the Prophet¹⁹, and may Allaah’s Mercy and Blessings be upon him. May Allaah send peace and security upon us, and upon all of Allaah’s righteous servants. I bear witness that none has the right to be worshipped except Allaah, and I bear witness that Muhammad is His Slave and Messenger.[20]

(144) After this he should supplicate for blessings upon the Prophet صلى الله عليه وسلم saying:

**Allaahumma Salli ‘alaa Muhammad, wa ‘alaa Aali Muhammad, kamaa sallayta ‘alaa Ibraaheem, wa ‘alaa Aali Ibraaheem, innaka Hameedun Majeed.
Allaahumma baarik ‘alaa Muhammad, wa ‘alaa Aali Muhammad, kamaa baarakta ‘alaa Ibraaheem, wa ‘alaa Aali Ibraaheem, innaka Hameedun Majeed.**

O Allaah! Extol and honor Muhammad and the true followers of Muhammad, just as You extolled and honored Ibraaheem and the righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor. O Allaah! Send continual blessings upon Muhammad and upon the true followers of Muhammad, just as You sent blessings upon Ibraaheem and upon the

righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor.

(145) And if you wish to say it in shorter form, then say:

Allaahumma Salli 'alaa Muhammad, wa 'alaa Aali Muhammed, wa baarik 'alaa Muhammad, wa 'alaa Aal Muhammad, kamaa sallayta wa baarakta ' alaa Ibraaheem wa 'alaa Aali Ibraaheem, innaka Hameedun Majeed.

O Allaah! Extol and honor Muhammad and the true followers of Muhammad, and send continual blessings upon Muhammad and upon the true followers of Muhammad, just as You extolled and honored and sent blessings upon Ibraaheem and upon the righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor.

(146) Then he may choose, in this tashahhud, any of the reported supplications that please him, and supplicate to Allaah with that.

THE THIRD AND FOURTH RAK'AHs

(147) Then he says:

Allaahu Akbar

Allaah is Greater.

And this is an obligation. The Sunnah is that he says it whilst he is sitting.

(148) And he raises his hands, sometimes.

(149) Then he gets up to pray the third rak'ah, and it, like the rak'ah coming after it, is a pillar.

(150) He does the same when he wants to get up for the fourth rak'ah.

(151) However before getting up, he should sit up straight, sitting upon his left foot, such that every bone returns to its place.

(152) Then he stands by supporting himself upon his hands, just as he did in getting up for the second rak'ah.

(153) In each of the third and fourth rak'ahs he recites Soorah al- Faatihah, and this is obligatory.

(154) Sometimes he may also recite an aayah or more in addition to it.

AL-QUNOOT (SPECIAL INVOCATION) FOR A CALAMITY AND WHEN IT IS TO BE SAID

(155) It is from the Sunnah that he performs a special invocation, and supplicates for the Muslims when some calamity strikes them.

(156) It is to be said after the bowing (rukoo'), after he has said:

Rabbanaa wa lakal-hamd

O our Lord! And all praise is for You.

(157) There is no set supplication for this; rather he makes whatever supplication is suited to the specific calamity.

(158) He should raise his hands whilst making this supplication.

(159) If he is an imaam leading the people in Prayer, he should raise his voice with his supplication.

(160) Those who are praying behind him should say 'Aameen,' meaning, 'O Allaah, respond to it!'

(161) So when he finishes it he should say the takbeer:

Allaahu Akbar

Allaah is Greater.

And perform the prostration.

THE QUNOOT (INVOCATION) IN THE WITR PRAYER²¹ ITS PLACE AND WORDING

(162) As for the invocation (qunoot) for the Witr Prayer, then it is prescribed to say it occasionally.

(163) It should be said before the rukoo', contrary to the invocation at the time of a calamity.

(164) He should make the following supplication:

Allaahum-mahdinee feeman hadayta, wa ' aafinee feeman ' aafayta, wa tawallanee feeman tawallayta, wa baarik lee feemaa a'tayta, wa qinee sharra maa qadayta, fa innaka taqdee wa laa yuqdaa 'alayka. Wa innahu laa yadhillu man waalayta, wa laa ya'izzu man ' aadayta. Tabaaraakta rabbanaa wa ta'aalayta. Laa manjaa minka illaa ilayka

O Allaah! Continually guide me and make me amongst those whom You have guided, and make me one of those whom You save and secure from all evils. And make me one of those whom You love, and whose affairs You take care of. And grant me blessing in all that You have given me, and save me from the evil of what You have decreed, for You alone decree, and none can contradict Your Decree. None can humiliate those whom You have befriended, nor will those who are enemies of You ever have dignity and honor. Blessed are You, O our Lord, and Exalted. There is no way to flee for safety from You except by fleeing towards You.

(165) Then he should perform the bowing (rukoo') and the two prostrations (sujood), as has proceeded.

THE FINAL TASHAHHUD AND SITTING WITH ONE'S LEFT HIP RESTING UPON THE GROUND (AT-TAWARRUK)

(166) Then he should sit for the final tashahhud, and both are obligatory.

(167) He should do in it what he did in the first tashahhud.

(168) Except that in it he sits with his left hip resting upon the ground, and with both his feet on his right-side. He places his left foot beneath his right shin.

(169) His right foot should be placed upright upon the ground.

(170) And it is allowed to lay it down flat, sometimes.

(171) He should lean heavily upon his left knee with his palm,

Supporting himself in that manner.

THE OBLIGATION OF SUPPLICATING FOR BLESSINGS UPON THE PROPHET (AS-SALAATU 'ALAN-NABEE AND OF SEEKING ALLAAH'S REFUGE FROM FOUR THINGS

(172) It is obligatory that he supplicates for blessings upon the Prophet صلى الله عليه وسلم in this tashahhud, and we have mentioned some wordings for this in the section on the first tashahhud (point nos. 145 and 146).

(173) He must seek Allaah's refuge from four things, saying:

Allaahumma innee a'oodhu bika min ' adhaabi jahannam, wa min ' adhaabil-qabr, wa min fitnatil-mahyaa wal-mamaat, wa min sharri fitnatil-maseehid-Dajjaal

O Allaah! I seek refuge with You from the punishment of Hell-Fire, and from the Punishment of the Grave, and from the Trials of Living and Dying, and from the Evil Trials of the False Messiah (Dajjaal). [22]

SUPPLICATING (DU'AA) BEFORE THE SALUTATION (SALAAM)

(174) Then he may supplicate for himself with whatever supplication he wishes from the supplications established in the Book and the Sunnah. There are very many, so if he has not memorised anything from them, then he may supplicate with whatever du'aa is easy for him, from that which will benefit him in his Religion or his worldly life.

THE SALUTATION (AT-TASLEEM) AND ITS TYPES

(175) Then he should give salutations to his right side, and this is a pillar, turning his face such that the whiteness of his right cheek can be seen.

(176) He then gives salutations to his left side, turning his face such that the whiteness of his left cheek can be seen, even if it is the Funeral Prayer.

(177) The imaam leading others in Prayer, should raise his voice with the salutation except when performing the Funeral Prayer.

(178) There are a number of ways of giving the salutations.

(a) To say:

As-Salaamu 'alaykum wa rahmatullaahi wa barakaatuh

May Allaah grant you peace and security, and may His Mercy and

Blessings be upon You.

To his right, and:

As-Salaamu ‘alaykum wa rahmatullaah

May Allaah grant you peace and security, and may His Mercy be upon you.

To his left.

(b) To say:

As-Salaamu ‘alaykum wa rahmatullaah

May Allaah grant you peace and security, and may His Mercy be upon you.

To his right and left.

© To say:

As-Salaamu ‘alaykum wa rahmatullaah

May Allaah grant you peace and security, and may His Mercy be upon you.

To his right and:

As-Salaamu ‘alaykum

May Allaah grant you peace and security.

To his left.

(c) To give a single salutation facing forwards, and turning slightly to the right, saying:

As-Salaamu ‘alaykum

May Allaah grant you peace and security.

O brother Muslim! This is what I have been able to do with regard to “The Abridgement of the Prophet’s صلى الله عليه وسلم Prayer Described.” I have striven to make it easily understandable, so that it should be clear to you and so that you may picture it as if you were seeing it with your (own) eyes. So if you perform the Prayer in the manner that I have described to you, from the Prayer of the Prophet صلى الله عليه وسلم, then I hope that Allaah, the Most High, will accept it from you, because in that case you will be putting into practice the saying of the Prophet صلى الله عليه وسلم, “Pray as you have seen me praying.”

Then along with this it is upon you that you do not forget the importance to be given to praying with an attentive heart, and to praying with humility and submissiveness (khushoo’), since this is the major goal of the servant’s standing before Allaah, the Most High, in Prayer.

So in accordance with the level of your fulfillment of what I have described to you, concerning humility, attentiveness and adherence to the manner in which the Prophet صلى الله عليه وسلم prayed, will be your attainment of the desired fruit indicated by our Lord, the Blessed and Most High, in His Saying:

“Indeed, the Prayer prevents immorality and sin” [23]

So in conclusion I ask Allaah, the Most High, that He accepts our prayers, and the rest of our actions, and that He saves the reward of them for us on that Day when we shall meet Him ...

“The Day when neither wealth nor sons will avail – except one who meets Allaah with a heart free of associating anything in worship with Him.” [24]

And all praise is for Allaah, the Lord and Sustainer of all creation.

Appendix One

Soorah al-Faatihah

Bismillaahir-Rahmaanir-Raheem

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

Al-Hamdu lillaahi Rabbil-‘Aalameen

All praise is for Allaah, the Lord of all the creation.

Ar-Rahmaan-ir-Raheem

The Most Merciful, the Bestower of Mercy

Maaliki Yawmid-Deen

Owner of the Day of Recompense

Iyyaaka na'budu wa iyyaaka Nasta'een

You alone do we worship, and You alone do we ask for help

Ihdinas-Siraatal-Mustaqeem

Guide us to the Straight Way

Siraat-al-Ladheena an'amta 'alaihim ghayril-maghdoobi 'alaihim wa lad-Daalleen.

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews) nor of those who went astray (such as the Christians).

Glossary of Terms

Aayah (pl. Aayaat): An aayah of the Qur'aan composed of a number of words that occur together.

Ahlul-Bid'ah: The People of Innovation, those people who introduce matters – whether beliefs, actions or principles – into the religion which do not belong in it and which the Messenger and his Companions were not upon.

Ahlul-Kalaam: The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the Sunnah, and therefore went astray.

Ahlus-Sunnah wal-Jamaa'ah: Those who hold fast to that which the Prophet صلى الله عليه وسلم and his Companions were upon with regards to 'aqeedah (belief), manhaj (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects such as the Khawaarij, the Mu'tazilah, the Ash'ariyyah, the Soofiyyah and their likes.

‘Allaamah: A title given to someone who is distinguished in his learning and knowledge of the religion.

‘Aqeedah: The principles and specific details of belief that one holds in his heart.

Ashaabul-Hadeeth: The People of Hadeeth, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief. As opposed to Ahlul-Kalaam and Ahlul-Bid’ah who rely upon other than this.

Athar (pl. Aathaar): Literally, a remnant or trace. It means a narration from the Prophet صلى الله عليه وسلم or from the Companions, the Taabi’een or those after them.

Bid’ah: An innovation, something having no precedence from the Prophetic Sunnah.

Dalaalah: Misguidance

Dhaahir: Apparent, manifest

Eemaan: The correct Islamic belief, which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can increase and decrease.

Faqeeh: Someone who has good understanding of the religion, of the texts of the Book and the Sunnah and who can derive rulings from them.

Fiqh: The understanding and application of the Sharee’ah as derived from the Qur’aan and the Sunnah.

Haafidh: A preserver of the Qur’aan and Hadeeth.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allaah صلى الله عليه وسلم, his actions, his silent approvals or any descriptions of him.

Hasan: In the Science of Hadeeth, a good and acceptable hadeeth.

Haqeeqah: Real, in reality (as opposed to metaphorically).

'Ilmul-Hadeeth: The Science of Hadeeth, which is involved with separating the correct and true ahaadeeth from the weak and fabricated ones.

Ijmaa': Consensus, the agreement of the Companions of the Messenger upon an issue, and the agreement of the Scholars of Ahlus-Sunnah wal-Jamaa'ah upon an issue.

Imaam: One who leads in prayer, in terms of knowledge or fiqh. Also a leader of a state.

Jamaa'ah: The body of Muslims, which is united upon adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafaa): The leader of the Muslim Ummah.

Khilaafah: The Muslim State, which is based upon the beliefs, actions and methodology of the Messenger صلى الله عليه وسلم and His Companions.

Khutbah: A sermon (i.e., the khutbah of Jumu'ah)

Kufr: Disbelief.

Madhhab (pl. Madhaahib): A way or a school of thought.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his Religion.

Mu'min: A Believer

Muhaddith: Someone well versed in the Science of Hadeeth and all its branches and who is able to separate the correct from the false ahaadeeth.

Mushaf: The printed Qur`nan.

Mushrik: A pagan, one who associates partners with Allaah, in either his beliefs or his actions.

Muwahhid (pl. Muwahhidoon): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the

correct meaning of worship requires. Not associating partners with Him in any form or fashion and who dies upon that state.

Nifaaq: Hypocrisy

Qadaa: Allaah's ordainment of everything in creation.

Qadar: Allaah's Pre-decree and pre-ordainment of the creation.

Qiblah: The direction one faces during Prayer (i.e., towards the Ka'bah in Makkah)

Saheeh: Authentic, a hadeeth fulfilling all the conditions of authenticity.

Salaam: The greetings that a Muslim gives to another, 'Assalaamu 'alaikum,' may Allaah protect you and keep you safe.

Salaf: Predecessors, the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

Shirk: Associating partners with Allaah.

Sunnah: In the broadest sense the entire religion which the Prophet صلى الله عليه وسلم came with i.e., all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters, which the Prophet صلى الله عليه وسلم established by his sayings, actions and tacit approval.

Ta'teel: The act of denying any of Allaah's Attributes.

Ta'weel: To give a figurative explanation of any of Allaah's Attributes, such as to say that Allaah's Hand means 'power' or 'blessing' or that His Anger means 'to intend to punish' or to say that His Throne really means His 'sovereignty' and other similarly false interpretations.

Taabi'ee (pl. Taabi'een): The Successors, that is the successors of the Companions, the next generation after the Companions.

Tahreef: To distort the meaning of Allaah's Attributes or any of the texts of the Book and the Sunnah such as to say that Allaah's Mercy means 'the desire to confer a favor upon someone' or to say that Istawaa (to ascend) really means istawlaa (to conquer, dominate).

Takyeef: To enquire into exactly how Allaah's Attributes are such as to say 'How is Allaah's Hand-' or 'Exactly how does Allaah ascend the Throne-' etc. This is an innovation.

Takbeer: Allaahu Akbar ... Allaah is greater.

Taqiyah: Deception, manifesting other than one's true Religion, i.e., Hypocrisy (Nifaaq).

Tasdeeq: To affirm something is true and correct.

Tashbeeh: To claim that Allaah's Attributes resemble the Attributes of the creation such as to say 'Allaah's Hand is like our hands' etc. This is heresy.

Tawheed: The Unity and Uniqueness of Allaah with respect to His Lordship, His Names and Attributes and in His right to be worshipped alone.

Ummah: The Muslim Nation.

Footnotes:

[1] Sunan: pl. of sunnah, referring here to recommended actions established from the practice of the Prophet صلى الله عليه وسلم [Trans. Note]

[2] I say: This contains a subtle indication that he should not place them in front of him. This is an etiquette that is disregarded by the majority of those who pray, since you see them praying towards their shoes!

[3] i.e., 'Allaahu Akbar,' meaning, 'Allaah is greater.' [Trans. Note]

[4] I say: We know from this that what the Muslims do in all mosques that I have seen in Syria and elsewhere with regard to praying in the middle of the mosque, far away from any wall or pillar, is nothing but negligence of the command and the practice of the Prophet صلى الله عليه وسلم

[5] Mu'khiratur-Rahl: It is the piece of wood placed at the back of the saddle, so the hadeeth contains an indication that it is not sufficient to use a line upon the ground. The hadeeth allowing that is not authentic.

[6] As for the hadeeth that he صلى الله عليه وسلم prayed at the outer edge of the area for tawaaf without any sutrah and the people were passing in front of him,

then this is not authentic. Furthermore, it does not mention that they were passing between him and his place of prostration.

[7] i.e., the saying of, 'As-salaamu 'alaikum wa rahmatullaah ...' to complete the Prayer

[8] I say: As for actually touching the earlobes with the thumb then there is no basis for this in the Sunnah. Rather in my view it is something that incites misgivings.

[9] As for the practice of combining both placing and grasping at one and the same time, as some late-comers hold to be good, then there is no basis for it.

[10] I say: The placing of the hands anywhere else but the chest is either inauthentic (da'eef). Or has no basis

[11] Whoever wishes to see the rest of the opening supplications then let him refer to Sifat-us-Salaat, pp. 14-19 of the translation

[12] The whole of Soorah al-Faatihah can be seen in Appendix One

[13] I say: I have mentioned the evidence used by those who support it, along with its rebuttal in Silsilatul-Ahaadeethid-Da'eefah, nos. 546 and 547

[14] For the details of this chapter, refer, if you wish, to Sifat-us-Salaat, (pp. 25-39 of the translation).

[15] There are other sayings that can be said with this pillar (rukn). Some are long, some are medium length and some are short. Refer to Sifat-us-Salaat, Eng. Transl. pp. 44-46

[16] There are other sayings that can be said here. Refer to Sifat-us-Salaat, (Eng. Transl. pp. 47-50).

[17] It is not prescribed to place one hand upon the other during this standing, since that is not reported. If you wish you may see further discussion of this in Sifat-us-Salaat (Eng. Transl. pp. 50-51).

[18] There are other sayings that can be said in it, and you can refer to them in, Sifat-us-Salaat, Eng. Transl., pp. 55-57

[19] This is what it is prescribed to say after the death of the Prophet صلى الله عليه وسلم and this wording is established in the tashahhud of Ibn Mas'ood, 'Aa'ishah, Ibn az-Zubayr and Ibn 'Abbaas. So whoever wishes may refer to my book Sifatus-Salaat, (Eng. Transl. p. 68).

[20] I have mentioned other wordings of the tashahhud in my book (Eng. Transl. pp. 67-70), and that which I have mentioned here is the most authentic

[21] Witr: the odd-numbered rak'ah(s) said at the end of the (optional) Night Prayer

[22] The 'Trials of Living ...' are that which a person encounters in life with regard to being enticed by the worldly life and the desires to which it gives rise. The 'Trials of dying ...' are the trials of the grave, and the questioning by the two Angels. And the 'Trials of the False Messiah (Dajjaal) ...' are the supernatural occurrences that will happen at his hands; things that will lead many people to go astray, to follow him and accept his claim to divinity

[23] Soorah al-Ankaboot (29):45

[24] Soorah ash-Shu'araa (26):88-81)

Share this, Baarakallaah Feekum: ["One who guides to something good has a reward similar to that of its doer" – Saheeh Muslim vol.3, no.4665]

This is the end of this above book....

The most important and rewardful Prayers are the 5 times obligatory prayers & the 5 times 5 prayers rewards are equal to 50 prayers and this hadith proofs it: Narrated Malik bin Sasaa: The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gatekeeper asked, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gatekeeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' - (The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed O son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its

leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.)' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)' " Allah's Apostle was addressed by Allah, "I have decreed My obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." - Sahih Al-Bukhari 4:429

Narrated Salim's father: In the life-time of the Prophet(SAW) whosoever saw a dream would narrate it to Allah's Apostle(SAW). I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle(SAW). The Prophet(SAW) said, "Abdullah is a good man. I wish he prayed Tahajjud." After that „Abdullah (i.e. Salim's father) used to sleep but a little at night. [Bukhari]

Volume 1, Book 11, Number 688: Narrated Abu Huraira: The Prophet said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhr prayer in its early time, they would race for it. If they knew the reward for the 'Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it."

Saheeh bukhari

The Sunnah Prayer Of Fajr

- 1) 'A'isha (radiallahu anha) said, "The Messenger of Allah (salallahu alayhi wa sallam) was not as regular in any supererogatory (nafl) prayer as he was in the two rak'ats before Fajr." (Sahih Muslim 1:251)

- 2) 'A'isha (radiallahu anha) said, "I did not observe the Messenger of Allah (salallahu alayhi wa sallam) hasten towards any supererogatory (nafl) prayer as fast as he would to perform the two rak'ats before Fajr." (Sahih Muslim 1:251)
 - 3) 'A'isha (radiallahu anha) reports that the Messenger of Allah (salallahu alayhi wa sallam) said, "The two (sunnah) rak'ats of Fajr are more superior than the world and everything within it." (Sahih Muslims 1:251)
 - 4) 'A'isha (radiallahu anha) reports that the Messenger of Allah (salallahu alayhi wa sallam) said regarding the two (sunnah) rak'ats at the break of dawn, "They are more beloved to me than the entire world." (Sahih Muslim 1:251)
 - 5) Abu Hurayra (radiallahu anha) narrates that the Messenger of Allah (salallahu alayhi wa sallam) said, "Do not abandon the sunnah rak'ats of Fajr, even if horses trample over you." (Sunan Abu Dawud 1:186, Athar al-Sunan 1:224)
- Translation: Hadhrat Ka'ab Bin 'Ujrah (May Allah be well pleased with him) told Hadhrat Abdur Rahman Bin Abu Laila: Should I not give you a beautiful gift, which I heard from the Holy Prophet (Sallallahu alaihi wa sallam)? He said: Why not! You give me that gift. Then Hadhrat Ka'ab said: We asked the Holy Prophet (Sallallahu alaihi wa sallam): How should we send Durood on your family? Allah Most High has taught us how to greet them with Salaam. Then the Holy Prophet (Sallallahu alaihi wa sallam) said: Say this: Allahumma Salli 'Ala (Sayyidina) Muhammadin Wa 'Ala Aali (Sayyidina) Muhammadin Kama Sallayta 'Ala (Sayyidina) Ibraheema Wa 'Ala Aali Sayyidina Ibraheema Innaka Hameedum Majeed. Allahumma Barik 'Ala (Sayyidina) Muhammadin Wa 'Ala Aali (Sayyidina) Muhammadin Kama Barakta 'Ala (Sayyidina) Ibraheema Wa 'Ala Aali Sayyidina Ibraheema Innaka Hameedum Majeed. (Sahih Bukhari, Hadith No. 3370)

Hazrat Abdullah bin Mas'ud (r.a) narrated:

I asked the Messenger of Allah (saaw) "Which practice is most preferred by Allah (swt)?" The Messenger of Allah (saaw) replied "Offering Prayer within the prescribed time". I asked again "what is the next most preferred practice by Allah (swt)?" The Messenger of Allah (saaw) replied "to do good deeds to and for your parents". I asked again "what is the next most preferred practice by Allah (swt)?" The Messenger of Allah (saaw) replied " To struggle in the way of Allah (swt).

(Bukhari and Muslim)

Hadith No. 2

Hazrat Abu Umaamah (r.a) narrated:

"The Messenger of Allah (saaw) said "When a person stands up for prayer the doors of the Heavens will be opened for him and all the obstructions between Allah (swt) and him will be removed and the hoors (women of paradise) will be there to welcome him. However this will only last until the person praying begins to unnecessarily clear the nose and throat."

(Tabarani)

Hadith No. 3

Hazrat Abu Dhar (r.a) narrated:

"On one occasion the Messenger of Allah (saaw) went out on a winters day when leaves were falling from the trees. the Messenger of Allah (saaw) grabbed two branches of a tree and said: "Oh Abu Dhar." Abu Dhar answered "I am here Oh Messenger of Allah (saaw)" Then the messenger of Allah (saaw) said "When a person performs his prayer for the sake of Allah (swt), then his sins will fall, like the leaves fall from the branches of a tree"

(Musnad Imam Ahmad)

Hadith No. 4

Hazrat Abu Hurairah (r.a) narrated:

The Messenger of Allah (saaw) said " the person who has purified himself before attending the mosque to perform prayer, then on his first step towards the mosque, one of his sins will be deleted (from his list of deeds) and on his second step, he will be elevated to one

grade higher. This deletion of sins and elevation to a higher grade will continue in sequence with each consecutive step taken."

Hadith No. 5

Hazrat Zaid bin Khalid Johani (r.a) narrated:

The Messenger of Allah (saaw) said: "Whoever offers two rakats of prayer and makes no mistakes, then whatever his previous sins, they will be forgiven (minor sins)." (Musnad

Imam Ahmad)Hadith No. 6

Hazrat Abu Hurairah (r.a) narrated the hadith whereby the Messenger of Allah (saaw):

"Between the five prayers and from one Jummah to another and from one month of Ramadan to another, all the sins committed between each period will be deleted if you avoid the graver sins" (Muslim)

Abdullah ibn Shaqiq said: "I asked Aisha about the prayer of the Prophet and she said, „He would pray four rakat before zuhr and two after it."" [Sahih Muslim]

In a hadith recorded by Imam Bukhari, Aisha (radi Allahu anha) said: "The Prophet never left praying four rakat before Zuhr and two rakat before Fajr under any circumstances."

"O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles." (Al-Qur'an 5:6)

"The key to Paradise is the (stipulated) prayer. And key to prayer is cleanliness." (Ahmed)

"Purification is half of faith." (Muslim)

"Taking a bath on Friday is a must for every adult." (Bukhari)

"And establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt." (Al-Qur'an 29:45) 5:6

"See you not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise" (Al-Qur'an 24:41)

“Pray as you have seen me praying.” (Bukhari)

(Our intention must always be to perform salah, to the best of our ability as exemplified by the Holy Prophet Muhammad (PBUH).)

“One of the best deeds is to offer salah (prayer) in its early time.” (Tirmidhi)

“The key to Paradise is the (stipulated) prayer.

And key to prayer is cleanliness.” (Ahmed)

DIRECTION OF KA’BAH FROM VARIOUS CITIES CHAPTER 1

„IBADAH (WORSHIP)

LONDON

NEW YORK

MOSCOW

JIBRALTAR

LAGOS

TOKYO

JAKARTA

SANTIAGO

CAPE TOWN SYDNEY

The word „Ibadah comes from the Arabic “Abd”, which means slave or servant. Man is a born subject and servant of Allah. When he turns to Allah with humility and devotion, he performs an act of „Ibadah. „Ibadah is a means for purifying man’s physical and spiritual life. In Islam, every good deed performed to seek the pleasure of Allah is an act of worship.

The obligatory rituals of „Ibadah are prayers (Salah), fasting (Saum), (Zakah) charity, pilgrimage (Hajj), and struggling in the way of Allah (Jihad). These along with Iman are often called the pillars of Islam. Islam is an integral whole. It covers all aspects of man’s life. The pillars unite all human activities, spiritual and material, individual and collective.

The obligatory rituals of „Ibadah make “faith” (Iman) to play a practical and effective role in the human life. „Ibadah is therefore something positive. It is the means by which the faithfuls can serve Allah as well as their fellow men.

The Salah, which is the subject of this booklet, is an essential part of „Ibadah. The Prophet (S.A.W) is reported to have said: “Salah is the pillar of Islam and whosoever abandons it, demolishes the very pillar of religion”.

Salah the Muslim prayer

CHAPTER 2

TAHARAH (PURIFICATION)

Before a person can say his prayer, he must be clean and pure. The Qur’an says: “Truly Allah loves those who turn to Him and those who care for cleanliness”. Cleanliness of mind, of body, and of clothes is called Taharah or purification. It is only in such a condition of purification that a Muslim may perform the Salah.

Purification of the body is attained by partial or total washing with clean water. The partial wash is known as Al-Wudu or the ablution, and the total wash is called Al-Ghusl or the washing (bath of the whole body).

AL--WUDU (ABLUTION)

The process of performing Wudu is as follows:- Mention the name of Allah by saying

“BISMILLA HIR RAHMA NIR RAHEEM”

In the name of Allah, the Beneficient, the Merciful. Wash both hands up to the wrists together three times, ensuring that every part including between the fingers is wetted by water as shown in figures 1, (a) and (b).

Figure 1(a) Figure 1(b)

Taking a handful of water into the mouth, rinse the mouth three times as shown in figure 2.

Snuff water contained in the right palm into the nose and then eject the water with the left hand (thrice) - as shown in figures 3 and 4. Wash the face, ear to ear, forehead to chin, three times as shown in figures 5, 6 and 7.

Figure 2

Figure 3 Figure 4

Figure 5 Figure 6 Salah the Muslim prayer

Figure 7

Figure 9

Figure 8

Figure 10

Figure 11

Wash the right arm thoroughly from the wrist to the elbow three times.

Repeat the same with the left hand - as shown in figures 8 and 9.

Run moistened fingers through the ears, the first finger of each hand going across the outside (once) - as shown in figure 11.

If they are removed, it is necessary to re-wash the feet for Wudu. The process ends with the recitation of the Kalimatush-Shahadah:

ASH-HADU AL-LA ILAHA ILLALLAHU WAH DAHU

LA SHAREEKA LAHU WA-ASH-HADU AN-NA

MUHAMMADAN „ABDUHU-WA-RASULUH

A fresh performance of Wudu is necessary if one breaks wind, touches genitals, or becomes sexually excited, or pays a visit to the lavatory, or falls asleep lying down, or vomits violently, or incurs a flow of blood from an injury, or a flow of impure fluid. Wash both feet up to the ankles starting from the right and ensuring that all parts particularly between the toes are wetted - as shown in figure 12. If you had performed complete “Wudu” before putting on your socks, it is not necessary to remove them when you want to repeat the performance of “Wudu”. It is enough to wipe over the stockinged feet with wet hands. This may be done for a

period of one day, (and three days on journey) on the condition that the socks are not removed. Figure 12

Salah the Muslim prayer

AL--GHUSL (THE WASHING OR BATH)

The greater purification, Ghusl, is obligatory when one is defiled as a result of nocturnal emission (or a wet dream), marital intercourse, child birth, or when entering into the fold of Islam. The procedure is as follows:-

Begin with the name of Allah as for Wudu. Wash the hands and the affected parts of the body with water to remove any impurity. Perform Wudu as above.

Then wash the whole body three times, using clean water for each wash.

AT--TAYAMMUM(DRY ABLUTION)

On certain occasions, it may become either impossible (e.g. when water cannot be found or just enough for drinking is available), or it is dangerous because of illness, to use water for Wudu or Ghusl. In such situations, Tayammum (dry ablution) is performed.

The procedure:-

Begin with the name of Allah. Strike both palms on sand, or anything containing sand or dust, like a wall or a stone etc. Pass the palms of the hands over the face once. Strike the sand etc., again with the palms. Rub the right hand with the left palm from the wrist to the elbow and similarly for the left hand

with the right palm. Finish with the Kalimatush-Shahadah as for Wudu.

DIAGRAM SHOWING

TIMINGS OF DAILY PRAYERS

CHAPTER 3

THE CONDUCT OF SALAH

In this section, some guidelines for the correct performance of Salah are given.

The most important pre-requisite, Wudu (ablution), is explained in the last chapter. Other important conditions are:- **noon sunrise sunset midnight**

MAGHRIB

ASR

FAJR

ISHA

ZUHR

Salah the Muslim prayer

1.TIME

Each of the Salah must be offered at or during its proper time. No Salah can be said before its time. There are five obligatory prayers in a day. Fajr - the morning prayer.

Zuhr - the early afternoon prayer.

„Asr - the late afternoon prayer.

Maghrib - the sun-set prayer.

„Isha - the night prayer.

2.DRESS

Before offering your Salah make sure that you are properly dressed. For men and boys, the dress should be such that it covers their bodies from the navel to the knees at least.

Women are required to cover themselves from head to foot, leaving only the face and hands uncovered. The dress for Salah must be clean and free from all impurities. During the monthly period women are free from obligation of Salah.

3.PLACE

Wherever a man might be, he can turn towards Allah in Salah and in devotion.

The Prophet (S.A.W) has said, *“The (whole of the) earth has been rendered for me a mosque: pure and clean.”* Preferably Salah is to be offered in Jama“at - congregation. Salah is to be offered facing the Qiblah, the Ka“bah in Makkah.

(See illustration on page 2)

FARD OR NAFILAH

Salah is composed of the Fard (obligatory) and the Nafilah (superogatory) prayers.

The Fard Salah are five in a day. Failure to perform any one of them is a blameable sin. The Nafilah includes the Sunnah, which the Prophet (S.A.W.) used to perform regularly before or after each Fard Salah.

PRAYERS IN SPECIAL CIRCUMSTANCES

When in circumstances where it is not possible to pray, or when on a journey, you are permitted to shorten Salah. Such a shortened prayer is known as SalatulQasr.

When travelling one may offer two raka“ats in place of four raka“ats in Zuhr, Asr and „Isha, but there is no change in the two raka“ats of Fajr and three raka“ats of Maghrib Salah. Besides this concession in Fard Salah, one may leave all the additional Sunnah except the two Sunnah raka“ats of Fajr and the Witr of „Isha prayer. In case the stay at any one place during the journey exceeds a fortnight, complete Salah, with all the Fard and Sunnah raka“ats must be offered.

If you are sick, you may offer your Salah in a sitting position or lying in bed, by making signs in place of the physical movements. In journey, in sickness and in other emergencies, one is allowed to offer two separate Salah jointly. Thus Zuhr and „Asr can be said together in the last part of the period of Zuhr. Maghrib and „Isha may also be offered similarly towards the end of Maghrib time (when it is almost dark).

THE CALL TO PRAYER -- ADHAN

To assemble the Muslims for congregational prayer, “Adhan”, or the call to prayer is given. The caller (Mu“adhin) stands facing Ka“bah (Qiblah), and raising his hands to his ears calls in a loud voice :- ALLAHU AKBAR

ALLAHU AKBAR

Allah is the Greatest Allah is the Greatest

ALLAHU AKBAR ALLAHU AKBAR Allah is the Greatest Allah is the Greatest
Salah the Muslim prayer

ASH-HADU AL-LA ASH-HADU AL-LA

ILAHA ILLALLAH ILAHA ILLALLAH

I bear witness that there is I bear witness that there is no deity but Allah no deity but Allah

ASH-HADU AN-NA MUHAMMADAR RASULULLAH

I bear witness that Muhammad (S.A.W) is the messenger of Allah

ASH-HADU AN-NA MUHAMMADAR RASULULLAH

I bear witness that Muhammad (S.A.W) is the messenger of Allah HAYYA

„ALAS SALAH HAYYA „ALAS SALAH

Come to prayer Come to prayer

HAYYA „ALAL FALAH HAYYA „ALAL FALAH Come to success Come to success

ALLAHU AKBAR ALLAHU AKBAR Allah is the Greatest Allah is the Greatest

LA ILAHA ILLALLAH

There is no deity but Allah

In Adhan for Fajr Salah, the following sentence is added after HAYYA „ALAL FALAH:- _____

ASSALATU KHAYRUM MINAN NAUM Salah is better than sleep.

ASSALATU KHAYRUM MINAN NAUM Salah is better than sleep. The Holy Prophet (S.A.W) has commanded that we should repeat the same words as mu“azzin (but not aloud) and when he says:

HAYYA „ALAS-SALAH, HAYYA „ALAL-FALAH we should say:

LA HAULA WA LA QUWWATA ILLA BILLAH

There is no might no power but from Allah

DU““A AFTER ADHAN

On completion of the Adhan, Muslims are recommended to recite:-

ALLAHUMMA RABBA HADHI-HID DA“WA-TIT-TAMMATI O Allah!

Lord of this complete call

WAS-SALATIL QA“E-MATI A“TI MUHAMMADAN and prayer of ours, by the blessing of it give to Muhammad

AL-WASILATA WAL FADI LATA

his eternal rights of intercession, distinction

WAB „ATH-HU MAQAMAM-MAHMUDAN AL

LADHI WA „AT-TAHU

and raise him to the highest rank You have promised him.

IQAMAH

After Adhan when the Muslims are assembled at the place of worship, a second call (Iqamah) is recited by one of the group. This signals the start of

the congregational Salah. It is similar to Adhan except that it is recited faster but in a lower tone and the following sentences are recited after

HAYYA „ALLAL FALAH:

QAD QAMATIS SALAH QAD QAMATIS SALAH

The prayer has begun The prayer has begun

Narrated Anas bin Malik (RAA): Allah's

Messenger (PBUH) said, *"SUPPLICATION MADE BETWEEN THE ADHAN AND IQAMA IS NOT REJECTED"* (An-Nasa'i)

CHAPTER 4

THE CONTENTS OF SALAH

Salah in Islam is a unique institution. It brings man closer to Allah by harmonising his mental attitude with physical posture. In Salah, a Muslim submits himself completely to his Creator.

When you are sure that you have fulfilled all necessary conditions for Salah, you are ready to offer Salah. A detailed account of how to say Salah is given below:-

Say to yourself that you intend to offer this Salah (Fajr, Zuhr, „Asr, Maghrib or „Isha) Fard or Sunnah. Then raise your hands to your ears (as in figure 1) saying:-

ALLAHU AKBAR

Allah is the Greatest

NOTE:-

The hand is in line with
ear lobe Figure 1 Figure
2 Salah the Muslim
prayer

Figure 3 Figure 4

Now placing your right hand on the left, just below, above or on the navel (as shown in figure 3 & 4) recite the following:- **SUBHANA-KALLA HUMMA WA BI-HAMDIKA**

O Allah, Glorified, Praiseworthy.

WA TABARAKAS-MUKA WA TA“ALA JADDUKA and Blessed is Your Name and Exalted Your Majesty **WA-LA ILAHA GHAIIRUKA**

and there is no deity worthy of worship except You.

A“U-DHU BIL-LA-HI MINASH SHAITANIR RAJEEM I seek refuge in Allah from the rejected Satan

BISMILLA HIR RAHMA NIR RAHEEM

In the Name of Allah, the Beneficent, the Merciful.

After this recite the opening Surah Al-Fatihah:-

ALHAMDU LIL-LAHI RAB-BIL „ALAMEEN

Praise be to Allah the Cherisher and Sustainer of the Worlds;

AR-RAHMA-NIR RAHEEM

Most Gracious, Most Merciful;

MALIKI YAU-MID-DEEN

Master of the Day of Judgement.

IYYA-KA N“ABUDU WA-IYYKA NASTA“EEN You do we worship, and
Your aid we seek,

IHDI-NAS-SIRA-TAL MUSTAQEEM Show us the straight way,

Salah the Muslim prayer

SIRA TAL-LADHINA AN-„AMTA „ALAIHIM

The way of those on whom You have bestowed Your Grace,

GHAIRIL MAGHDUBI „ALAIHIM

those whose (portion) is not wrath,

WALAD-DAL-LIN (AMEEN)

and who go not astray. (O“ Allah accept our prayer)

Now recite the following or any other passage from the Holy Qur“an:-

BISMILLA HIR RAHMANIR RAHEEM

In the Name of Allah, the Beneficient, the Merciful

QUL HU-WAL-LAHU AHAD

Say: He is Allah the One and Only;

ALLA-HUS-SAMAD

Allah, the Eternal, Absolute;

LAM YALID WA LAM YULAD

He begets not, nor is He begotten

WA LAM YAKUL-LAHU KUFU-WAN AHAD and there is none like unto
Him.

Now bow down saying:

ALLAHU AKBAR

Allah is the Greatest

Place your hands on your knees and in this inclined position (Ruku“ as
shown in figure 5 & 5A) recite these words three times:-

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

Figure 5 Figure 5A

Salah the Muslim

prayer Figure 6 Figure 7

Then come to the

standing position (figure

6 & 7) saying :-

SAMI „ALLAHU LI MAN HAMIDAH Allah has heard all who praise Him.

RAB-BANA IAKAL HAMD

Our Lord: Praise be to you

Now saying “Allahu Akbar” prostrate on the ground with your

forehead, the knees, the nose and palms of both hands touching the ground. In this position (Sajdah - as in figure 8 & 9) repeat these words three times at least:-

SUBHANA RAB-BI-YAL A"ALA

Glory to my Lord, the Most High.

SUBHANA RAB-BI-YAL A"ALA

Glory to my Lord, the Most High. SUBHANA

RAB-BI-YAL

A"ALA Glory to my Lord, the

Most High. NOTE:- Your nose &

forehead must be in line with the

carpet. Sit upright with knees still

on the ground after a moments rest

perform the second Sajdah saying:-

ALLAHU AKBAR

Allah is the Greatest

Figure 8

Figure 9

In the second Sajdah as before recite the following words three times:-

SUBHANA RAB-BI-YAL A"ALA

Glory to my Lord, the Most High.

Sit upright saying Allahu Akbar. This completes one raka"at of Salah.

The second rak"at is said in the same way except that after the second Sajdah you sit back, with the left foot bent towards the right, which should be placed vertical to the mat with the toes touching the mat. The palms should be lifted from the mat and placed on the knees.

In this position (Q"adah - as shown in figures 10 and 11 silently say these words

(Tashahhud):- Figure 10 Figure 11

AT-TAHI-YATU LIL-LAHI WAS-SALAWATU WAT-TAY-YIBATU

All prayers and worship through words, action and sanctity are for Allah only.

AS-SALAMU „ALAIKA AY-YUHAN-NABIY-YU Peace be on you, O Prophet.

WA RAHMATUL-LAHI WA BARAKATUH and Mercy of Allah and His blessings.

AS-SALAMU „ALAINA WA „ALA „IBADIL-LAHIS-SALIHEEN Peace be on us and those who are righteous servants of Allah.

Salah the Muslim prayer

ASH-SHADU AL-LA ILAHA

IL-LAL-LAHU

I bear witness to the fact that there is no diety but Allah.

WA ASH-HADU AN-NA MUHAMMADAN „ABDUHU WA RASULUH

I bear witness that Muhammad is His slave and messenger.

In a three raka‘at (i.e. Maghrib) or four raka‘at (like Zuhr, „Asr and „Isha) Salah you stand up for the remaining raka‘at after Tashahhud. On the other hand if it is a two rak‘at (Fajr) Salah, keep sitting and after this recite Darud (blessing for the Prophet) in these words:-

AL-LAHUM-MA SAL-LI „ALA MUHAMMADIN

WA „ALA ALI MUHAMMADIN

O Allah, exalt Muhammad and the followers of Muhammad.

KAMA SAL-LAITA „ALA IBRAHIMA WA „ALA ALI IBRAHIMA

As You did exalt Ibrahim and his followers

IN-NAKA HAMIDUM-MAJEED

You are the Praised, the Glorious

AL-LAHUM-MA BARIK „ALA MUHAMMADIN O Allah, bless

Muhammad

WA „ALA ALI MUHAMMADIN

and his followers

KAMA BARAKTA „ALA IBRAHIMA WA „ALA ALI IBRAHIMA as You have blest Ibrahim and his followers.

IN-NAKA HAMIDUM-MAJEED

You are the Praised, the Glorious

And continue silently:-

RAB-BIJ-„ALNI MUQEIMAS-SALATI WA MIN DHUR-RIY-YATI O

Lord! Make me and my children steadfast in Prayer;

RAB-BANA WA TAQAB-BAL DU‘A. RABBA-NAGH-FIRLI Our Lord!

Accept my prayer. Our Lord! forgive me.

WA-LI WALIDAY-YA WA LIL-MU‘MININA YAUMA YAQUM-UL

HISAB and my parents and believers on the Day of Judgement.

Now turn your face to the right (as in figure 13 on next page) saying:-

AS-SALAMU „ALAIKUM WA-RAHMATUL-LAH Peace be on you and Allah’s blessings.

Salah the Muslim prayer

Then turn your face to the left (as in figure 14) and repeat the above words (aloud).

This completes your two raka‘at Salah. The four raka‘at of Zuhr, „Asr and „Isha and the three raka‘at of Maghrib are said in an identical manner. If you are performing a three raka‘at (like Maghrib) or four raka‘at (like Zuhr, „Asr and „Isha) Salah stand up after Tashahhud in the second

Rak‘ah saying ALLAHU AKBAR and recite Al-Fatihah. When you are offering Fard Salah do not recite any additional passage from the Holy Qur‘an after Al-Fatihah in the last two raka‘at. After the second Sajdah in the fourth raka‘at say the Tashahhud, Darud and end with “AS-SALAMU „ALAIKUM WA-RAHMATUL-LAH” to each side (first right, then left as shown in the above pictures). This marks the end of Salah. Figure 13 Figure

14

CHAPTER 5

SUNNAH AND NAFILAH OR ADDITIONAL PRAYER

As you can see in the chart below, each Salah is composed of (a) Fard, the prescribed prayers, (b) Sunnah and (c) Nafilah or additional prayers. Sunnah prayers are recommended by the Prophet. They are of two types; Sunnah Mu'akkadah & Sunnah Ghair Mu'akkadah. Sunnah Mu'akkadah are highly recommended and should not be missed without a good reason Sunnah Ghair Mu'akkadah, are recommended, however they can be prayed occasionally or missed.

Nafilah prayers are optional. It is very rewarding to offer them if one has the time. The sequence of these additional prayers in each Salah is given below:-

* These Sunnah are Ghair Mu'akkadah

Name of

Salah Period

Fajr 2 2 None

Zuhr 4 4 2 + 2

Asr 4 4* None

Maghrib 3 None 2 + 2

„Isha 4 4* 2 + 2

+3 + 2

Sunnah or Nafilah

Number of Fard

Raka'at Before

Fard

Between Dawn until

Sunrise

Between just past noon and

mid-afternoon Between mid

afternoon until before

sunset Between just after

sunset until dark Between

dark and shortly before

dawn

After

Fard

Salah the Muslim prayer

SALAT--UL--WITR

The three raka'at prayers said after the Fard and Sunnah of the „Isha is called Salat-ul-Witr. It is strongly recommended in the practice of the Holy Prophet (peace be upon him) and is Wajib (necessary) according to one section of Muslims. Others regard it a mere Sunnah Salah.

The first two raka'at of this Salat-ul-Witr are said like the first two raka'at of the Maghrib prayers. In the third raka'at after al-Fatihah, recite some additional Surah or verses of the Qur'an.

Then, saying ALLAHU AKBAR raise your hands above your shoulders, fold your hands, and recite the following or any other similar Du‘a silently. This is called Du‘a-al-Qunut or the prayer of submission:-

ALLAHUM-MA IN-NA NASTA‘EENUKA

WA NAS TAGH FIRU KA

O Allah, we seek Your help, and ask Your forgiveness

WA NU‘MINU BIKAWA NATAWAK-KALU „ALAIKA and believe in You and trust in You,

WA NUTHNI „ALAIKAL-KHAIRA WANASHKURUKA and we praise You in the best manner and we thank You,

WALANAKFURUKA WANAKHLA‘U WANATRUKU and we are not ungrateful and we cast off and forsake him

MAYN-YAF JURUKA „ALLAHUM-MA IY-YAKA N‘ABUDU

who disobeys You. O Allah, You alone do we worship,

WALAKA NUSALLI WANASJUDU WALILAIKANAS‘A

and to You we pray, and before You do we prostrate, to You do we turn to in haste

WANAHFIDU WANARJU RAHMATAKAWANAKHSHA

ADHABAKA

and we submit, and hope for Your mercy, and we fear Your punishment

IN-NA „ADHABAKA BIL-KUF-FARI MULHIQ

Your punishment surely overtakes the unbelievers

After this saying ALLAHU AKBAR bow down in Ruk‘u and then complete the rest of the prayers like the Maghrib prayers.

PERSONAL PRAYER (DU‘A) AFTER

SALAH

When you have completed your Fard or Sunnah prayers, you may pray to Allah in your own

words offering him praise, thanksgiving or asking him for forgiveness for yourself, other Muslims, your own dear and near ones. For this Du‘a keep sitting after the obligatory or Sunnah prayers, hold up your hands near each other with the palms up and fingers slightly bent (as shown in figure 15). In this position you may offer anyone of these or other personal prayers:- Figure 20

ALLAHUM-MA ANTAS-SALAMU WAMINKAS-SALAM O Allah, You are the Author of Peace and from You comes Peace.

TABARAKTA YA-DHALJALALI WAL-IKRAM Blessed are You, O Lord of Majesty and Honour.

ALLAHUM-MAGHFIRLI WALIWALIDAYYAWALI-ASATI-DHATI

O Allah, forgive me and my parents and teachers,

WALIJAMEE‘IL MU‘MINEENAWAL-MU‘MINATI WAL

MUSLIMEENAWAL MUSLIMAT

and all the believing men and women and obedient men and women with Your mercy.

BIRAHMATIKA YA ARHAMAR-RAHIMEEN O Most Merciful of (all) those who show mercy.

CHAPTER 6

SALAH ON SPECIFIC OCCASIONS

JUMU‘AH PRAYER (Friday)

Beside the daily Salah, the Friday prayer is also obligatory upon Muslim men. For Muslim women it is not obligatory, but is desirable if they are able to do so without upsetting their household work.

The Friday Salah is offered in congregation on Friday at Zuhr time. First the Imam delivers a sermon (Khutbah). Then he leads the congregation in a two rak‘at Salah. After this two or more rak‘at of Sunnah or Nafilah prayers are offered individually.

TARAWEEH PRAYER ((Ramadan))

These prayers are offered during the month of Ramadan after „Isha Salah. These consist of eight, twelve or twenty rak‘at, and are offered two by two with a short rest between every four rak‘at. They may be said alone but collective prayers are recommended. These are additional Sunnah prayers.

THE EID PRAYER (Salatul--„Idayan)

There are two Eid or occasions of great festivity for Muslims. The first is called Eidul-Fitr or the festival of fast breaking. It is celebrated on the first day of the tenth Islamic month (Shawwal) following Ramadan, the month of fasting. It marks great thanksgiving for the Muslims all over the world. The second Eid is the Eidul-Adha or the festival of great sacrifice, which is observed on the tenth of Dhul-Hijjah, the last Islamic month. The animals are sacrificed to celebrate the great sacrifice of the Prophet Ibrahim (peace be upon him).

On both these Eids, Eid prayers are offered in congregation any time after sunrise and before noon. There is no Adhan (call for prayer) or Iqamah Salah the Muslim prayer

(second call before congregation). The Eid prayer consists of two rak‘at (offered just as the two rak‘at of Jumu‘ah prayer are said) with six to sixteen additional Takbirs“ (ALLAHU AKBAR). You say three or more Takbirs in the first rak‘at after „Thana and three or more Takbirs“ in the second rak‘at before you bow down for Ruku‘.

A sermon (Khutbah) is delivered by the Imam (leader of the prayer) after the two rak‘at Eid prayer unlike the Jumu‘ah prayer when it precedes the prayer. The prescence of all Muslims, women and children included is strongly recommended.

FUNERAL PRAYERS (JANAZAH)

It is a prayer to Allah for a deceased Muslim, and is a common obligation on Muslims of the locality. The funeral Salah is offered in congregation but unlike other formal prayers, it has neither any Ruku‘ (bowing) nor

any Sajdah (prostration). Following is the complete sequence of the funeral prayer.

Saying Takbir (Allahu Akbar) with the rest of the congregation raise your hands to your ears, then bring them down on, above or below the navel as in formal prayers with the right hand on the left. Then recite the following praise or Thanā silently:-

SUBHANA-KALLA HUMMA WA BI-HAMDIKA O Allah, Glorified, Praiseworthy.

WA TABARAKAS-MUKA WA TA“ALA JADDUKA and Blessed is Your Name and Exalted Your Majesty WA-LA ILAHA GHAIKUK

and there is no deity worthy of worship except You.

After Thanā (SUBHANAKA....) again raise hands to your ears saying Allahu Akbar. Now silently recite the Darud:-

AL-LAHUM-MA SAL-LI „ALA MUHAMMADIN O Allah, exalt Muhammad

WA „ALA ALI MUHAMMADIN and the followers of Muhammad.

KAMA SAL-LAITA „ALA IBRAHEEMA As You did exalt Ibrahim

WA „ALA ALI IBRAHEEMA

and the followers of Ibrahim

IN-NAKA HAMEEDUM-MAJEED

You are the Praised, the Glorious

AL-LAHUM-MA BARIK „ALA MUHAMMADIN

O Allah, bless Muhammad

WA „ALA A“ALI MUHAMMADIN and his followers

KAMA BARAKTA „ALA IBRAHEEMA as You have blessed Ibrahim WA

„ALA A“ALI IBRAHEEMA

and the followers of Ibrahim

IN-NAKA HAMEEDUM-MAJEED

You are the Praised, the Glorious

Now saying ALLAHU AKBAR recite the following:-

ALLAHUM-MAGHFIR LI-HAYYINA WA MAYYITINA O Allah forgive our living and our dead

WA SHAHIDINA WA GHA“IBINA the present and the absent.

WA SAGHIRINA WA KABIRINA our young and the old, WA

DHAKARINA WA UNTHANA and the males and females.

ALLAHUM-MA MAN AHYAYTAHU MIN-NA

FA-AHYIHI „ALAL ISLAM

O Allah, be to whom You accord life among us cause him to live in the observance of Islam

WAMAN TAWAF-FAITAHU MIN-NA FATAWAF-FAHU „ALAL IMAN

and be to whom You give death, cause him to die in the state of Iman (faith).

ALLAHUMMA LA TAHRIMNA AJRAHU O Allah! do not deprive us of reward for (supplicating for) him or her,

WA LA TAFTINNA BA'DAHU

nor put us to trial after him (or her)

If the deceased is a minor a boy or a girl then recite this Du'a:-

ALLAHUM-MA J'ALHU LANA FARATAN O Allah, Make him our forerunner,

Salah the Muslim prayer

WA J'ALHU LANA AJRAWN WA DHUKHRAWN and make him for us a reward and a treasure,

WAJ'ALHULANA SHAFI'AWN WA MUSHAF-FI'AN and make him for us a pleader, and accept his pleading.

ALLAHU AKBAR

Allah is the Greatest

After this the Imam again says aloud "Allahu Akbar". The congregation repeats these words silently. Then the Imam and the congregation turn their faces first

to the right and then to the left side saying As-salamu- Alaikum

WaRahmatullah on either side.

AS-SALAMU „ALAIKUM WA RAHMATUL-LAH Peace be on you and Allah's blessings.

Narrated Abu Huraira (RAA)

The Prophet (PBUH) said:-

"WHEN YOU PRAY ON THE DEAD, MAKE A SINCERE SUPPLICATION FOR HIM."

(Abu Dau'd)

THE LAST TWO SURAHS FROM THE QUR'AN

Surah Falaq: 113

"QUL A'UZUBI RAB-BIL FALAQ. MIN SHAR-RIMA KHALAQ.

WA MIN SHAR-RI GHASIQIN IZA WAQAB. WA MIN SHAR-RIN

NAFFATHATI FIL „UQAD. WA MIN SHAR-RI HASIDIN I ZA

HASAD." "Say: I seek refuge in the Lord of the dawn, from the evil of all that He has created, and from the evil of the darkness of night when it falls. And from the evil of those (charmers) who blow into knots.

And from the evil of the envier when he envies." Surah Nas: 114

"QUL A'UZUBI RAB-BIN NAS MALIKIN NAS. ILA HIN-NAS. MIN

SHAR-RIL WASWA SIL KHAN-NAS. ALLAZI YUWASWISU FEE

SUDU RIN-NAS. MINAL JIN-NATI WAN-NAS."

"Say: I seek refuge in the Sustainer of Mankind, the Owner of Mankind, Lord of Mankind. From the evil of the sneaking whisperer. Who whispers in

the hearts of mankind. (Whether he be) from among jinns or mankind.”

Amounts of Rakah for each prayer

Fajr:

i) First two rakat Sunnat Mokadda

ii) Two rakat Fard Zuhr:

i) Four rakat Sunnat Mokadda

ii) Four rakat Fard

iii) Two rakat sunnat Mokadda iv) Two rakat Nafil (Optional but spiritually beneficial) Asr:

i) Four rakat sunnat ghair mokadda (Optional but spiritually beneficial) ii)

Four rakat Fard

Maghrib

i) Three rakat Fard ii) Two rakat Sunnat Mokadda

iii) Two rakat nafil (Optional but spiritually

beneficial) Isha:

i) Four rakat sunnat e Ghair Mokadda (Optional but spiritually

beneficial) ii) Four rakat Fard iii) Two Rakat Sunnat Mokadda iv) Two rakat

Nafil (Optional but spiritually beneficial)

v) Three rakat Wajib vi) Two rakat Nafil (Optional

but spiritually beneficial)

Must be with Wudu for all Salahs.

“Pray as you have seen me praying.” (Bukhari)

(Our intention must always be to perform salah, to the best of our ability as exemplified by the Holy Prophet Muhammad (PBUH).)

“One of the best deeds is to offer salah (prayer) in its early time.” (Tirmidhi)

“The key to Paradise is the (stipulated) prayer.

And key to prayer is cleanliness.” (Ahmed)

DIRECTION OF KA’BAH FROM VARIOUS CITIES

CHAPTER 1

‘IBADAH (WORSHIP)

LONDON

NEW YORK

MOSCOW

JIBRALTAR

LAGOS

TOKYO

JAKARTA

SANTIAGO

CAPE TOWN SYDNEY

The word 'Ibadah comes from the Arabic "Abd", which means slave or servant. Man is a born subject and servant of Allah. When he turns to Allah with humility and devotion, he performs an act of 'Ibadah. 'Ibadah is a means for purifying man's physical and spiritual life. In Islam, every good deed performed to seek the pleasure of Allah is an act of worship.

The obligatory rituals of 'Ibadah are prayers (Salah), fasting (Saum), (Zakah) charity, pilgrimage (Hajj), and struggling in the way of Allah (Jihad). These along with Iman are often called the pillars of Islam. Islam is an integral whole.

It covers all aspects of man's life. The pillars unite all human activities, spiritual and material, individual and collective.

The obligatory rituals of 'Ibadah make "faith" (Iman) to play a practical and effective role in the human life. 'Ibadah is therefore something positive. It is the means by which the faithfuls can serve Allah as well as their fellow men. The Salah, which is the subject of this booklet, is an essential part of 'Ibadah. The Prophet (S.A.W) is reported to have said: "Salah is the pillar of Islam and whosoever abandons it, demolishes the very pillar of religion".

Salah the Muslim prayer

CHAPTER 2

TAHARAH (PURIFICATION)

Before a person can say his prayer, he must be clean and pure. The Qur'an says:

"Truly Allah loves those who turn to Him and those who care for cleanliness". Cleanliness of mind, of body, and of clothes is called Taharah or purification. It is only in such a condition of purification that a Muslim may perform the Salah.

Purification of the body is attained by partial or total washing with clean water. The partial wash is known as Al-Wudu or the ablution, and the total wash is called Al-Ghushl or the washing (bath of the whole body).

AL--WUDU (ABLUTION)

The process of performing Wudu is as follows:-

Mention the name of Allah by saying

"BISMILLA HIR RAHMA NIR RAHEEM"

In the name of Allah, the Beneficent, the Merciful.

Wash both hands up to the wrists together three times, ensuring that every part including between the fingers is wetted by water as shown in figures 1, (a) and (b).

Figure 1(a) Figure 1(b)

Taking a handful of water into the mouth, rinse the mouth three times as shown in figure 2.

Snuff water contained in the right palm into the nose and then eject the water with the left hand (thrice) - as shown in figures

3 and 4. Wash the face, ear to ear, forehead to chin, three times as shown in figures 5, 6 and 7. Figure 2

Figure 3 Figure 4

Figure 5 Figure 6

Salah the Muslim prayer

Figure 7

Figure 9

Figure 8

Figure 10

Figure 11

Wash the right arm thoroughly from the wrist to the elbow three times.

Repeat the same with the left hand - as shown in figures 8 and 9.

**Run moistened fingers through the ears,
the first finger of each hand going across
the outside (once) - as shown in figure 11.**

If they are removed, it is necessary to re-wash the feet for Wudu. The process ends with the recitation of the Kalimatush-Shahadah:

ASH-HADU AL-LA ILAHA ILLALLAHU WAH DAHU

LA SHAREEKA LAHU WA-ASH-HADU AN-NA

MUHAMMADAN ‘ABDUHU-WA-RASULUH

A fresh performance of Wudu is necessary if one breaks wind, touches genitals, or becomes sexually excited, or pays a visit to the lavatory, or falls asleep lying down, or vomits violently, or incurs a flow of blood from an injury, or a flow of impure fluid.

**Wash both feet up to the ankles
starting from the right and ensuring
that all parts particularly between
the toes are wetted - as shown in
figure 12. If you had performed
complete “Wudu” before putting on
your socks, it is not necessary to
remove them when you want to
repeat the performance of “Wudu”. It
is enough to wipe over the stockinged
feet with wet hands. This may be
done for a period of one day, (and
three days on journey) on the
condition that the socks
are not removed. Figure 12**

Salah the Muslim prayer

AL--GHUSL (THE WASHING OR BATH)

The greater purification, Ghusl, is obligatory when one is defiled as a result of nocturnal emission (or a wet dream), marital intercourse, child

birth, or when entering into the fold of Islam. The procedure is as follows:-

Begin with the name of Allah as for Wudu. Wash the hands and the affected parts of the body with water to remove any impurity. Perform Wudu as above. Then wash the whole body three times, using clean water for each wash.

AT--TAYAMMUM(DRY ABLUTION)

On certain occasions, it may become either impossible (e.g. when water cannot be found or just enough for drinking is available), or it is dangerous because of illness, to use water for Wudu or Ghusl. In such situations, Tayammum (dry ablution) is performed.

The procedure:-

Begin with the name of Allah. Strike both palms on sand, or anything containing sand or dust, like a wall or a stone etc. Pass the palms of the hands over the face once. Strike the sand etc., again with the palms. Rub the right hand with the left palm from the wrist to the elbow and similarly for the left hand

with the right palm. Finish with the Kalimatush-Shahadah as for Wudu.

DIAGRAM SHOWING

TIMINGS OF DAILY PRAYERS

CHAPTER 3

THE CONDUCT OF SALAH

In this section, some guidelines for the correct performance of Salah are given.

The most important pre-requisite, Wudu (ablution), is explained in

the last chapter. Other important conditions are:- noon sunrise sunset midnight

MAGHRIB

ASR

FAJR

ISHA

ZUHR

Salah the Muslim prayer

1. TIME

Each of the Salah must be offered at or during its proper time. No Salah can be said before its time. There are five obligatory prayers in a day. Fajr - the morning prayer.

Zuhr - the early afternoon prayer.

‘Asr - the late afternoon prayer.

Maghrib - the sun-set prayer.

‘Isha - the night prayer.

2. DRESS

Before offering your Salah make sure that you are properly dressed. For men and boys, the dress should be such that it covers their bodies from the navel to the knees at least.

Women are required to cover themselves from head to foot, leaving only the face and hands uncovered. The dress for Salah must be clean and free from all impurities. During the monthly period women are free from obligation of Salah. **3. PLACE**

Wherever a man might be, he can turn towards Allah in Salah and in devotion. The Prophet (S.A.W) has said, *“The (whole of the) earth has been rendered for me a mosque: pure and clean.”* Preferably Salah is to be offered in Jama’at - congregation. Salah is to be offered facing the Qiblah, the Ka’bah in Makkah. (See illustration on page 2)

FARD OR NAFILAH

Salah is composed of the Fard (obligatory) and the Nafilah (superogatory) prayers.

The Fard Salah are five in a day. Failure to perform any one of them is a blameable sin. The Nafilah includes the Sunnah, which the Prophet (S.A.W.) used to perform regularly before or after each Fard Salah.

PRAYERS IN SPECIAL CIRCUMSTANCES

When in circumstances where it is not possible to pray, or when on a journey, you are permitted to shorten Salah. Such a shortened prayer is known as Salat-ul-Qasr.

When travelling one may offer two raka’ats in place of four raka’ats in Zuhr, Asr and ‘Isha, but there is no change in the two raka’ats of Fajr and three raka’ats of Maghrib Salah. Besides this concession in Fard Salah, one may leave all the additional Sunnah except the two

Sunnah raka'ats of Fajr and the Witr of 'Isha prayer. In case the stay at any one place during the journey exceeds a fortnight, complete Salah, with all the Fard and Sunnah raka'ats must be offered.

If you are sick, you may offer your Salah in a sitting position or lying in bed, by making signs in place of the physical movements.

In journey, in sickness and in other emergencies, one is allowed to offer two separate Salah jointly. Thus Zuhr and 'Asr can be said together in the last part of the period of Zuhr. Maghrib and 'Isha may also be offered similarly towards the end of Maghrib time (when it is almost dark).

THE CALL TO PRAYER -- ADHAN

To assemble the Muslims for congregational prayer, "Adhan", or the call to prayer is given. The caller (Mu'adhin) stands facing Ka'bah (Qiblah), and raising his hands to his ears calls in a loud voice :-

ALLAHU AKBAR ALLAHU AKBAR

Allah is the Greatest Allah is the Greatest

ALLAHU AKBAR ALLAHU AKBAR

Allah is the Greatest Allah is the Greatest

Salah the Muslim prayer

**ASH-HADU AL-LA ASH-HADU AL-LA
ILAHA ILLALLAH ILAHA ILLALLAH**

**I bear witness that there is I bear witness that there is no
deity but Allah no deity but Allah**

**ASH-HADU AN-NA MUHAMMADAR RASULULLAH
I bear witness that Muhammad (S.A.W) is the messenger of Allah**

**ASH-HADU AN-NA MUHAMMADAR RASULULLAH
I bear witness that Muhammad (S.A.W) is the messenger of Allah**

**HAYYA ‘ALAS SALAH HAYYA ‘ALAS SALAH
Come to prayer Come to prayer**

**HAYYA ‘ALAL FALAH HAYYA ‘ALAL FALAH
Come to success Come to success
ALLAHU AKBAR ALLAHU AKBAR
Allah is the Greatest Allah is the Greatest**

**LA ILAHA ILLALLAH
There is no diety but Allah
In Adhan for Fajr Salah, the following sentence is added after
HAYYA ‘ALAL FALAH:-**

**ASSALATU KHAYRUM MINAN NAUM
Salah is better than sleep.**

**ASSALATU KHAYRUM MINAN NAUM
Salah is better than sleep.
The Holy Prophet (S.A.W) has commanded that we should repeat the same
words as mu’azzin (but not aloud) and when he says:
HAYYA ‘ALAS-SALAH, HAYYA ‘ALAL-FALAH we should say:**

**LA HAULA WA LA QUWWATA ILLA BILLAH
There is no might no power but from Allah
DU”A AFTER ADHAN
On completion of the Adhan, Muslims are recommended to recite:-**

**ALLAHUMMA RABBA HADHI-HID DA’WA-TIT-TAMMATI O Allah!
Lord of this complete call
WAS-SALATIL QA’E-MATI A’TI
MUHAMMADAN
and prayer of ours, by the blessing of it give to Muhammad**

AL-WASILATA WAL FADI LATA

his eternal rights of intercession, distinction

WAB ‘ATH-HU MAQAMAM-MAHMUDAN AL

LADHI WA ‘AT-TAHU

and raise him to the highest rank You have promised him.

IQAMAH

After Adhan when the Muslims are assembled at the place of worship, a second call (Iqamah) is recited by one of the group. This signals the start of the congregational Salah. It is similar to Adhan except that it is recited faster but in a lower tone and the following sentences are recited after HAYYA ‘ALLAL FALAH:

QAD QAMATIS SALAH QAD QAMATIS SALAH

The prayer has begun The prayer has begun

Narrated Anas bin Malik (RAA): Allah’s

Messenger (PBUH) said, “*SUPPLICATION MADE BETWEEN THE ADHAN AND IQAMA IS NOT REJECTED*” (An-Nasa’i)

CHAPTER 4

THE CONTENTS OF SALAH

Salah in Islam is a unique institution. It brings man closer to Allah by harmonising his mental attitude with physical posture. In Salah, a Muslim submits himself completely to his Creator.

When you are sure that you have fulfilled all necessary conditions for Salah, you are ready to offer Salah. A detailed account of how to say Salah is given below:-

Say to yourself that you intend to offer this Salah (Fajr, Zuhr, ‘Asr, Maghrib or ‘Isha) Fard or Sunnah. Then raise your hands to your ears (as in figure 1)

saying:- ALLAHU

AKBAR

Allah is the Greatest

NOTE:-

The hand is in line

with ear lobe

Figure 1 Figure 2

Salah the Muslim prayer

Figure 3 Figure 4

Now placing your right hand on the left, just below, above or on the navel (as shown in figure 3 & 4) recite the following:-

SUBHANA-KALLA HUMMA WA BI-HAMDIKA

O Allah, Glorified, Praiseworthy.

**WA TABARAKAS-MUKA WA TA'ALA JADDUKA and
Blessed is Your Name and Exalted Your Majesty**

**WA-LA ILAHA GHAIROKA
and there is no deity worthy of worship except You.**

**A'U-DHU BIL-LA-HI MINASH SHAITANIR RAJEEM
I seek refuge in Allah from the rejected Satan**

**BISMILLA HIR RAHMA NIR RAHEEM
In the Name of Allah, the Beneficient, the Merciful.
After this recite the opening Surah Al-Fatihah:-**

**ALHAMDU LIL-LAHI RAB-BIL 'ALAMEEN
Praise be to Allah the Cherisher and Sustainer of the Worlds;**

**AR-RAHMA-NIR RAHEEM
Most Gracious, Most Merciful;**

**MALIKI YAU-MID-DEEN
Master of the Day of Judgement.**

**IYYA-KA N'ABUDU WA-IYYKA NASTA'EEN
You do we worship, and Your aid we seek,**

IHDI-NAS-SIRA-TAL MUSTAQEEM

**Show us the straight way,
Salah the Muslim prayer
◌**

**SIRA TAL-LADHINA AN-'AMTA 'ALAIHIM
The way of those on whom You have bestowed Your Grace,**

**GHAIRIL MAGHDUBI 'ALAIHIM those
whose (portion) is not wrath,**

**WALAD-DAL-LIN (AMEEN)
and who go not astray. (O' Allah accept our prayer)
Now recite the following or any other passage from the Holy Qur'an:-**

**BISMILLA HIR RAHMANIR RAHEEM
In the Name of Allah, the Beneficient, the Merciful**

**QUL HU-WAL-LAHU AHAD
Say: He is Allah the One and Only;**

ALLA-HUS-SAMAD

Allah, the Eternal, Absolute;

LAM YALID WA LAM YULAD

He begets not, nor is He begotten

WA LAM YAKUL-LAHU KUFU-WAN AHAD

**and there is none like unto Him. Now bow
down saying:**

ALLAHU AKBAR

Allah is the Greatest

**Place your hands on your knees and in this inclined position (Ruku' as shown
in figure 5 & 5A) recite these words three times:-**

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

Figure 5 Figure 5A

Salah the Muslim prayer

Figure 6 Figure 7

Then come to the standing position (figure 6 & 7) saying :-

SAMI 'ALLAHU LI MAN HAMIDAH

Allah has heard all who praise Him.

RAB-BANA IAKAL HAMD

Our Lord: Praise be to you

**Now saying "Allahu Akbar" prostrate on the ground with your forehead, the
knees, the nose and palms of both hands touching the ground. In this position
(Sajdah - as in figure 8 & 9) repeat these words three times at least:-**

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

**NOTE:- Your nose & forehead
must be in line with the carpet. Sit
upright with knees still on the**

**ground after a moments rest
perform the second Sajdah
saying:- ALLAHU AKBAR
Allah is the Greatest**

Figure 8

Figure 9

In the second Sajdah as before recite the following words three times:-

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

Sit upright saying Allahu Akbar. This completes one raka'at of Salah.

The second rak'at is said in the same way except that after the second

Sajdah you sit back, with the left foot bent towards the right, which should be placed vertical to the mat with the toes touching the mat. The palms should be lifted from the mat and placed on the knees.

In this position (Q'adah - as shown in figures 10 and 11 silently say these words

-

Figure 10 Figure 11 (Tashahhud):

AT-TAHI-YATU LIL-LAHI WAS-SALAWATU

WAT-TAY-YIBATU

All prayers and worship through words, action and sanctity are for Allah only.

AS-SALAMU 'ALAIKA AY-YUHAN-NABIY-YU

Peace be on you, O Prophet.

WA RAHMATUL-LAHI WA BARAKATUH and

Mercy of Allah and His blessings.

AS-SALAMU 'ALAINA WA 'ALA 'IBADIL-LAHIS-SALIHEEN Peace be on us and those who are righteous servants of Allah. Salah the Muslim prayer

ASH-SHADU AL-LA ILAHA

IL-LAL-LAHU

I bear witness to the fact that there is no diety but Allah.

WA ASH-HADU AN-NA MUHAMMADAN 'ABDUHU WA RASULUH

I bear witness that Muhammad is His slave and messenger.

In a three raka'at (i.e. Maghrib) or four raka'at (like Zuhr, 'Asr and 'Isha) Salah you stand up for the remaining raka'at after Tashahhud. On the other hand if it is a two rak'at (Fajr) Salah, keep sitting and after this recite Darud (blessing for the Prophet) in these words:-

AL-LAHUM-MA SAL-LI 'ALA MUHAMMADIN

WA 'ALA ALI MUHAMMADIN

O Allah, exalt Muhammad and the followers of Muhammad.

KAMA SAL-LAITA 'ALA IBRAHIMA WA 'ALA ALI IBRAHIMA As

You did exalt Ibrahim and his followers

IN-NAKA HAMIDUM-MAJEED

You are the Praised, the Glorious

AL-LAHUM-MA BARIK 'ALA MUHAMMADIN

O Allah, bless Muhammad

WA ‘ALA ALI MUHUAMMADIN

and his followers

**KAMA BARAKTA ‘ALA IBRAHIMA WA ‘ALA ALI IBRAHIMA as You
have blest Ibrahim and his followers.**

IN-NAKA HAMIDUM-MAJEED

You are the Praised, the Glorious

And continue -

silently:

RAB-BIJ-‘ALNI MUQEIMAS-SALATI WA MIN DHUR-RIY-YATI O

Lord! Make me and my children steadfast in Prayer;

RAB-BANA WA TAQAB-BAL DU’A. RABBA-NAGH-FIRLI

Our Lord! Accept my prayer. Our Lord! forgive me.

WA-LI WALIDAY-YA WA LIL-MU’MININA YAUMA

YAQUM-UL HISAB

and my parents and believers on the Day of Judgement.

Now turn your face to the right (as in figure 13 on next page) saying:-

AS-SALAMU ‘ALAIKUM WA-RAHMATUL-LAH

Peace be on you and Allah’s blessings.

Salah the Muslim prayer

Then turn your face to the left (as in figure 14) and repeat the above words (aloud).

This completes your two raka’at Salah. The four raka’at of Zuhr, ‘Asr and ‘Isha and the three raka’at of Maghrib are said in an identical manner. If you are performing a three raka’at (like Maghrib) or four raka’at (like Zuhr, ‘Asr and ‘Isha) Salah stand up after Tashahhud in the second Rak’ah saying ALLAHU AKBAR and recite Al-Fatihah. When you are offering Fard Salah do not recite any additional passage from the Holy Qur’an after Al-Fatihah in the last two raka’at. After the second Sajdah in the fourth raka’at say the Tashahhud, Darud and end with “AS-SALAMU ‘ALAIKUM WA-RAHMATUL-LAH” to each side (first right, then left as shown in the above pictures). This marks the end of Salah.

Figure 13 Figure 14

CHAPTER 5

SUNNAH AND NAFILAH

OR ADDITIONAL PRAYER

As you can see in the chart below, each Salah is composed of (a) Fard, the prescribed prayers, (b) Sunnah and (c) Nafilah or additional prayers. Sunnah prayers are recommended by the Prophet. They are of two types; Sunnah Mu’akkadah & Sunnah Ghair Mu’akkadah. Sunnah Mu’akkadah are highly recommended and should not be missed without a good reason Sunnah Ghair Mu’akkadah, are recommended, however they can be prayed occasionally or missed.

Nafilah prayers are optional. It is very rewarding to offer them if one has the time. The sequence of these additional prayers in each Salah is given below:-

* These Sunnah are Ghair Mu’akkadah

Name of

Salah Period

Fajr 2 2 None

Zuhr 4 4 2 + 2

Asr 4 4* None

Maghrib 3 None 2 + 2

‘Isha 4 4* 2 + 2 +3

+ 2

Sunnah or Nafilah

Number of Fard

Raka'at Before

Fard

Between Dawn until

Sunrise

Between just past noon

and mid-afternoon

Between mid afternoon

until before sunset

Between just after sunset

until dark Between dark

and shortly before dawn

After

Fard

Salah the Muslim prayer

SALAT--UL--WITR

The three raka'at prayers said after the Fard and Sunnah of the 'Isha is called Salat-ul-Witr. It is strongly recommended in the practice of the Holy Prophet (peace be upon him) and is Wajib (necessary) according to one section of Muslims. Others regard it a mere Sunnah Salah.

The first two raka'at of this Salat-ul-Witr are said like the first two raka'at

of the Maghrib prayers. In the third raka'at after al-Fatihah, recite some additional Surah or verses of the Qur'an.

Then, saying ALLAHU AKBAR raise your hands above your shoulders, fold your hands, and recite the following or any other similar Du'a silently. This is called Du'a-al-Qunut or the prayer of submission:-

ALLAHUM-MA IN-NA NASTA'EENUKA

WA NAS TAGH FIRU KA

O Allah, we seek Your help, and ask Your forgiveness

WA NU'MINU BIKA WA NATAWAK-KALU 'ALAIKA

and believe in You and trust in You,

WA NUTHNI 'ALAIKAL-KHAIRA WA NASHKURUKA and

we praise You in the best manner and we thank You,

WALA NAKFURUKA WA NAKHLA'U WA NATRUKU and

we are not ungrateful and we cast off and forsake him

MAYN-YAF JURUKA 'ALLAHUM-MA IY-YAKA N'ABUDU who
disobeys You. O Allah, You alone do we worship,

WA LAKA NUSALLI WA NASJUDU WA ILAIKA NAS'A

and to You we pray, and before You do we prostrate,

to You do we turn to in haste

WA NAHFIDU WA NARJU RAHMATAKA WA

NAKHSHA ADHABAKA

and we submit, and hope for Your mercy,

and we fear Your punishment

IN-NA 'ADHABAKA BIL-KUF-FARI MULHIQ

Your punishment surely overtakes the unbelievers

After this saying ALLAHU AKBAR bow down in Ruk'u and then

complete the rest of the prayers like the Maghrib prayers.

PERSONAL PRAYER (DU'A) AFTER SALAH

When you have completed your Fard or

Sunnah prayers, you may pray to Allah in your

own words offering him praise, thanksgiving

or asking him for forgiveness for yourself,

other Muslims, your own dear and near ones.

For this Du'a keep sitting after the obligatory

or Sunnah prayers, hold up your hands near

each other with the

palms up and fingers slightly bent (as shown in

figure 15). In this position you may offer anyone

of these or other personal prayers:-

Figure 20

ALLAHUM-MA ANTAS-SALAMU WA MINKAS-SALAM O Allah, You are the Author of Peace and from You comes Peace.

TABARAKTA YA-DHALJALALI WAL-IKRAM
Blessed are You, O Lord of Majesty and Honour.

ALLAHUM-MAGHFIRLI WA LIWALIDAYYA WA
LI-ASATI-DHATI
O Allah, forgive me and my parents and teachers,
WA LIJAMEE'IL MU'MINEENA WAL-MU'MINATI WAL
MUSLIMEENA WAL MUSLIMAT
and all the believing men and women and obedient men and
women with Your mercy.

BIRAHMATIKA YA ARHAMAR-RAHIMEEN
O Most Merciful of (all) those who show mercy.

CHAPTER 6

SALAH ON SPECIFIC OCCASIONS

JUMU'AH PRAYER (Friday)

Beside the daily Salah, the Friday prayer is also obligatory upon Muslim men. For Muslim women it is not obligatory, but is desirable if they are able to do so without upsetting their household work.

The Friday Salah is offered in congregation on Friday at Zuhr time. First the Imam delivers a sermon (Khutbah). Then he leads the congregation in a two rak'at Salah. After this two or more raka'at of Sunnah or Nafilah prayers are offered individually.

TARAWEEH PRAYER ((Ramadan))

These prayers are offered during the month of Ramadan after 'Isha Salah. These consist of eight, twelve or twenty raka'at, and are offered two by two with a short rest between every four raka'at. They may be said alone but collective prayers are recommended. These are additional Sunnah prayers.

THE EID PRAYER (Salatul--'Idayan)

There are two Eid or occasions of great festivity for Muslims. The first is called Eidul-Fitr or the festival of fast breaking. It is celebrated on the first day of the tenth Islamic month (Shawwal) following Ramadan, the month of fasting. It marks great thanksgiving for the Muslims all over the world. The second Eid is the Eidul-Adha or the festival of great sacrifice, which is observed on the tenth of Dhul-Hijjah, the last Islamic month. The animals are sacrificed to celebrate the great sacrifice of the Prophet Ibrahim (peace be upon him).

On both these Eids, Eid prayers are offered in congregation any time after sunrise and before noon. There is no Adhan (call for prayer) or Iqamah Salah the Muslim prayer (second call before congregation). The Eid prayer consists of two raka'at

(offered just as the two raka'at of Jumu'ah prayer are said) with six to sixteen additional Takbirs' (ALLAHU AKBAR). You say three or more Takbirs in the first raka'at after 'Thana and three or more Takbirs' in the second raka'at before you bow down for Ruku'.

A sermon (Khutbah) is delivered by the Imam (leader of the prayer) after the two raka'at Eid prayer unlike the Jumu'ah prayer when it precedes the prayer. The presence of all Muslims, women and children included is strongly recommended.

FUNERAL PRAYERS (JANAZAH)

It is a prayer to Allah for a deceased Muslim, and is a common obligation on Muslims of the locality. The funeral Salah is offered in congregation but unlike other formal prayers, it has neither any Ruku' (bowing) nor any Sajdah (prostration). Following is the complete sequence of the funeral prayer.

Saying Takbir (Allahu Akbar) with the rest of the congregation raise your hands to your ears, then bring them down on, above or below the navel as in formal prayers with the right hand on the left. Then recite the following praise or Thana silently:

SUBHANA-KALLA HUMMA WA BI-HAMDIKA

O Allah, Glorified, Praiseworthy.

**WA TABARAKAS-MUKA WA TA'ALA JADDUKA and
Blessed is Your Name and Exalted Your Majesty**

WA-LA ILAHA GHAIKUK

and there is no deity worthy of worship except You.

After Thana (SUBHANAKA....) again raise hands to your ears saying Allahu Akbar. Now silently recite the Darud:-

AL-LAHUM-MA SAL-LI 'ALA MUHAMMADIN

O Allah, exalt Muhammad

WA 'ALA ALI MUHAMMADIN

and the followers of Muhammad.

KAMA SAL-LAITA 'ALA IBRAHEEMA

As You did exalt Ibrahim

**WA ‘ALA ALI IBRAHEEMA
and the followers of Ibrahim
IN-NAKA HAMEEDUM-MAJEED**

**You are the Praised, the Glorious
AL-LAHUM-MA BARIK ‘ALA MUHAMMADIN
O Allah, bless Muhammad**

**WA ‘ALA A’ALI MUHAMMADIN
and his followers
KAMA BARAKTA ‘ALA IBRAHEEMA
as You have blest Ibrahim**

**WA ‘ALA A’ALI IBRAHEEMA
and the followers of Ibrahim
IN-NAKA HAMEEDUM-MAJEED
You are the Praised, the Glorious
Now saying ALLAHU AKBAR recite the following:-**

**ALLAHUM-MAGHFIR LI-HAYYINA WA MAYYITINA
O Allah forgive our living and our dead**

**WA SHAHIDINA WA GHA’IBINA
the present and the absent.
WA SAGHIRINA WA KABIRINA our
young and the old,
WA DHAKARINA WA UNTHANA
and the males and females.**

**ALLAHUM-MA MAN AHYAYTAHU MIN-NA
FA-AHYIHI ‘ALAL ISLAM
O Allah, be to whom You accord life among us cause him
to live in the observance of Islam
WAMAN TAWAF-FAITAHU MIN-NA FATAWAF-FAHU
‘ALAL IMAN
and be to whom You give death, cause him to die in
the state of Iman (faith).**

**ALLAHUMMA LA TAHRIMNA AJRAHU
O Allah! do not deprive us of reward for
(supplicating for) him or her,
WA LA TAFTINNA BA’DAHU
nor put us to trial after him (or her)
If the deceased is a minor a boy or a girl then recite this Du’a:-**

ALLAHUM-MA J’ALHU LANA FARATAN

**O Allah, Make him our fore-runner,
Salah the Muslim prayer
WA J'ALHU LANA AJRAWN WA DHUKHRAWN and
make him for us a reward and a treasure,**

**WAJ'ALHULANA SHAFI'AWN WA MUSHAF-FI'AN and
make him for us a pleader, and accept his pleading.**

**ALLAHU AKBAR
Allah is the Greatest**

After this the Imam again says aloud "Allahu Akbar". The congregation

repeats these words silently. Then the Imam and the congregation turn their faces first to the right and then to the left side saying As-salamu-Alaikum WaRahmatullah on either side.

AS-SALAMU ‘ALAIKUM WA RAHMATUL-LAH

Peace be on you and Allah’s blessings.

Narrated Abu Huraira (RAA)

The Prophet (PBUH) said:-

**“WHEN YOU PRAY ON THE DEAD, MAKE
A SINCERE SUPPLICATION
FOR HIM.”**

(Abu Dau’d)

THE LAST TWO SURAHS FROM THE QUR’AN

Surah Falaq: 113

**“QUL A’UZUBI RAB-BIL FALAQ. MIN SHAR-RIMA KHALAQ.
WA MIN SHAR-RI GHASIQIN IZA WAQAB. WA MIN SHAR-RIN
NAFFATHATI FIL ‘UQAD. WA MIN SHAR-RI HASIDIN I ZA
HASAD.”** “Say: I seek refuge in the Lord of the dawn, from the evil of all
that He has created, and from the evil of the darkness of night when it
falls. And from the evil of those (charmers) who blow into knots.
And from the evil of the envier when he envies.”

Surah Nas: 114

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**“QUL A’UZUBI RAB-BIN NAS MALIKIN NAS. ILA HIN-NAS. MIN
SHAR-RIL WASWA SIL KHAN-NAS. ALLAZI YUWASWISU FEE
SUDU RIN-NAS. MINAL JIN-NATI WAN-NAS.”**

**“Say: I seek refuge in the Sustainer of Mankind, the Owner of Mankind,
Lord of Mankind. From the evil of the sneaking whisperer. Who whispers in
the hearts of mankind. (Whether he be) from among jinns or mankind.”**

Amounts of Rakah for each prayer

Fajr:

i) First two rakat Sunnat Mokadda

ii) Two rakat Fard Zuhr:

i) Four rakat Sunnat Mokadda

ii) Four rakat Fard iii) Two

rakat sunnat Mokadda iv) Two

rakat Nafl (Optional but

spiritually beneficial) Asr:

i) Four rakat sunnat ghair mokadda (Optional but spiritually beneficial) ii)

Four rakat Fard

Maghrib

**i) Three rakat Fard ii) Two rakat Sunnat Mokadda iii)
Two rakat nafl (Optional but spiritually beneficial)
Isha:**

- i) Four rakat sunnat e Ghair Mokadda (Optional but spiritually beneficial)
- ii) Four rakat Fard iii) Two Rakat Sunnat Mokadda
- iv) Two rakat Nafil (Optional but spiritually beneficial)
- v) Three rakat Wajib vi) Two rakat Nafil (Optional but spiritually beneficial)

Must be with Wudu for all Salahs.

Salatul Ishraq : Saaiduna Anas Bin Malik Radiallahu Anhu narrates that the Prophet of Allah Sallallahu Alahi Wasalam said “Whosoever offers his fajr prayer in congregation, then remains seated making zikr of Allah until the sun rises and thereafter offers two rakats, they will receive the reward of performing a Hajj and Umrah”. (Sunan Tirmizi)

The Salah of the Prophet (may Allah's blessings and peace be upon him) Hadrat Mughira (may Allah be pleased with him) said that the Prophet (may Allah's blessings and peace be upon him) prayed for so long in the night in standing posture that his feet got swollen up. His companions said to him, "O Prophet of Allah! Why do you exert so much when Allah (The Glorified and the Exalted) has forgiven you all sins." The Prophet (may Allah's blessings and peace be upon him) replied, "Should I not be a grateful servant of Allah?" (Bukhari, Muslim)

Adhan and Iqama

Narrated Hadrat Anas (may Allah be pleased with him): The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilal (may Allah be pleased with him) was ordered to pronounce the Adhan for the prayer by saying its wordings twice, and for the Iqama (the call for actual standing for the prayers in rows) by saying its wordings once (except for Qad - Qamatis-Salat which should be said twice). (Bukhari)

First Questioning will be about Salah

On the authority of Hadrat Abu Huraira (may Allah be pleased with him), who said that Allah's Messenger (may Allah's blessings and peace be upon him) said: The first of his actions for which a servant of Allah (The Glorified and the

Exalted) will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded; and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (The Glorified and the Exalted) will say: See if My servant has any optional prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion. (Tirmidhi, Abu Dawud, an-Nasai, Ibn Majah and Ahmad). (Hadith

Qudsi)

Pray in All Circumstances

Narrated 'Imran bin Husain (may Allah be pleased with him): I had piles, so I asked the Prophet (may Allah's blessings and peace be upon him) about the

prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side." (Bukhari)

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Salah Erases Sins

Hadrat Abu Huraira (may Allah be pleased with him) said: The Prophet (may Allah's blessings and peace be upon him) said, "Let anyone tell me; if a stream flows by the house of any person and he baths in it five times a day, whether any dirt will remain on his body." The companions replied that no dirt would remain in such a case. He said, "So is the case with prescribed prayers. Allah forgives men's sins (minor) on their account." (Bukhari, Muslim)

Salah is the Best Deed

Hadrat Abdullah Ibn Masud (may Allah be pleased with him) said that he enquired of the Prophet (may Allah's blessings and peace be upon him) what was the best deed in the sight of Allah. The Prophet (may Allah's blessings and peace be upon him) replied, "To say prescribed prayers at stated hours." I asked what was the next best. He said, "To be good to parents." I again asked what deed ranked next. He said, "To do Jihad in the way of Allah." Ibn Masud (may Allah be pleased with him) says that if he had gone on asking, the Prophet (may Allah's blessings and peace be upon him) would have told him more. (Bukhari, Muslim)

Salah Brings Salvation

Hadrat Abdullah bin Amr (may Allah be pleased with him) said that one day the Prophet (may Allah's blessings and peace be upon him) was talking about prescribed prayers and he said, "Whoso is regular in his prayers it will illumine his face, testify to the firmness of his faith and be the cause of his salvation on the Day of Judgement. And whoso neglects the prayers will neither acquire any glow nor staunchness of faith nor any means of salvation and he will join, on the Day of Resurrection, the company of Korah (Qarun), Pharoah, Haman and Ubay bin Khalaf." (Ahmad, Darimy, Baihaqi)

The Merit of Each Salah

Narrated by Hadrat Ibn 'Umar (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) said, "Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property." (Bukhari)

Hadrat Abu Huraira (may Allah be pleased with him) said: The Prophet (may Allah's blessings and peace be upon him) said, "If people only knew the reward of giving the prayer-call or the merit of standing in the first row of the congregational prayers, they would insist on drawing lots for finding a place therein. And if they could know the merit of repairing to the mosque early for noon prayers, they would go there running and if they were to know the blessings of night and early morning prayers, they would go to the mosque dragging themselves on their buttocks if they had not the strength to walk upto it" (Bukhari, Muslim) Say Prayers in Congregation

Hadrat Abu Darda (may Allah be pleased with him) said: They Holy Prophet (may Allah's blessings and peace be upon him) said, "If they are three persons in a habitation or in a jungle and they do not say their prescribed prayers jointly, it would mean that the devil has gained ascendancy over them. Therefore, make a rule for yourselves to say congregational prayers, for a goat which leaves the flock is devoured by the wolf." (Ahmad, Abu Dawud, an-Nasai)

Merit of the Congregational Prayer

Hadrat Anas bin Malik (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by 25 times, and his prayer in the congregational mosque is prayer by 500 times, and his prayer in the farthest mosque Masjid Aqsa (of Jerusalem) is prayer by 50,000 times and his prayer in my mosque is prayer by 50,000 times and his prayer in the sacred mosque (of Ka'ba) is prayer by 100,000 times. (Ibn Majah)

The Timing of the Five Prayers

Hadrat Abdullah bin Amr (may Allah be pleased with him) reported that Allah's

Messenger (may Allah's blessings and peace be upon him) said: The time of Zuhr prayer remains till the sun declines and the shadow of a man becomes

double his length and so long as the Asr prayer does not come, and the time of Asr prayer remains so long as the sun does not become yellow: and the time of

Maghrib prayer remains so long as the red hue does not disappear; and the time for Isha prayers remains up to the midnight, and the time for Fajr prayer runs from the appearance of dawn till the sun does not rise, but when the sun rises, keep away from prayer because it rises between two horns of the devil. (Muslim)

How to Perform Salah

Hadrat Abu Hamid as Sayidi (may Allah be pleased with him) narrated amongst ten of the companions of the Prophet (may Allah's blessings and peace be upon him): I know better than you about the prayer of Allah's Messenger (may Allah's blessings and peace be upon him). They asked: Narrate. He said: When the Prophet (may Allah's blessings and peace be upon him) stood for prayer, he raised his hands till he took them opposite his shoulders, then he recited takbir, then he read (the Qur'an), then he recited takbir and raised up his hands till he took them opposite his shoulders, then bowed placing his palms upon his knees, then making himself straight, neither lowering his head nor raising it up. Then he raised up his head saying, "Allah hears one who praises Him": then he raised up his hands till he took them opposite his shoulders by being straight: and he said: "Allah is the greatest." Then he lowered himself to the ground in prostration keeping his hands away from his two sides and bending the toes of his feet, he raised up his head and bent his left foot and sat on it, then he sat straight till every bone returned to its proper place. Next he prostrated and said: "Allah is Most Great", raising himself, and bent on his left foot and sat on it. Then he sat straight till every bone returned to its proper place. Then he stood up and did the same thing in the second Rak'at. At the end of the two Rak'ats he stood and said takbir raising up his hands till he took them opposite his shoulders, just as he recited takbir when he opened the prayer, then he did the same in the remaining portion of his prayer till when the prostration in which there was Taslim, he put out his left foot and sat on his hip bone upon his left side. Then he uttered Taslim. They said: You have spoken the truth. He used to pray thus. (Abu Dawud) **Straight Rows in Salah**

Hadrat Anas (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: make your rows straight, because the straightening of lines is part of the Aqamat of prayer. (Bukhari and Muslim)

Follow the Imam

Hadrat Anas (may Allah be pleased with him) said: Allah's Messenger (may Allah's blessings and peace be upon him) led us in prayer one day, and when he finished his prayer he faced us and said, "O people, I am your Imam, so do not bow, prostrate yourselves, stand, or go away before I do, for I see you both in front of me and behind me." (Muslim)

Hadrat Abu Huraira (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: The Imam is appointed to be followed. So when he recites takbir, recite takbir: and when he recites (Qur'an), keep silent. (Abu Dawud, an-Nasai, Ibn Majah)

Dua After Salah

Hadrat Sawbhan (may Allah be pleased with him) reported that when Allah's Messenger (may Allah's blessings and peace be upon him) finished his prayer, he begged pardon thrice (Istighfaar) and said:

O Allah! Thou are Peace, and from Thee is peace. Thou are Blessed, O Lord of Glory and Honour. (Muslim)

Tasbih After Salah

Hadrat Ka'ab bin Uzrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: There are some recitations after prayer, of which the reciters or the doers at the end of each obligatory prayer will not be disappointed -Tasbih for 33 times, Tahmid for 33 times and Takbir for 34 times. (Muslim)

Dua Qunut in Salah

Narrated Hadrat Anas (may Allah be pleased with him): The Qunut used to be recited in the

Maghrib and the Fajr prayers. (Bukhari)

Salatus-Safar

Narrated Hadrat Ibn 'Abbas (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) once stayed for nineteen days and prayed shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

(Bukhari)

Narrated Hadrat Ibn 'Abbas (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to offer the Zuhr and 'Asr prayers together on journeys, and also used to offer the Maghrib and 'Isha' prayers together. (Bukhari)

Friday Prayers

Narrated Hadrat Abu Huraira (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumu'a prayer) they (i.e. angels) fold their papers and listen to the Khutba." (Bukhari)

Hadrat Abdul Ja'ad az-Zumairi (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: Whoso gives up three Friday prayers by way of neglecting them, Allah (The

Glorified and the Exalted) will seal up his heart. (Abu Dawud, Tirmidhi, an-Nasai, Ibn Majah)

Eid Prayers

Narrated Hadrat Abdullah bin Umar (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to offer the prayer of Eid-ul-Adha and Eid-ul-Fitr and then deliver the khutba after the prayer. (Bukhari)

Salatul Witr

Narrated mother of faithful believers, Hadrat 'Aisha (may Allah be pleased with her): Allah's Messenger (may Allah's blessings and peace be upon him) offered Witr prayer at different nights at various hours extending (from the 'Isha prayer) up to the last hour of the night. (Bukhari)

Sunnah Muakkadah

Hadrat Umm Habiba (may Allah be pleased with her) reported Allah's Messenger (may Allah's blessings and peace be upon him) as saying, "A house will be built in paradise for anyone who prays in a day and a night twelve rakas (Sunnah prayers), four before and two after the noon prayer, two after the sunset prayer, two after the night prayer and two before the dawn prayer." (Tirmidhi)

Tahajjud

Hadrat Abu Ummah (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "Make Tahajjud prayers obligatory for yourselves. This is the way of pious gone before you and it is a means of attaining nearness to Allah, it atones for your sins and prevents their commission." (Tirmidhi)

Taraweh

Hadrat Abu Huraira (may Allah be pleased with him) says that the Prophet (may Allah's blessings and peace be upon him) used to encourage people to offer extra prayers

(Taraweh) but would not give a positive direction for it. He used to say "Whoso offers Taraweh prayers devotedly and sincerely, all his former sins would be forgiven." The narrator says that this practice continued after the passing away of the Prophet (may Allah's blessings and peace be upon him), during the khilafat of Sayyidina Abu Bakr (may Allah be pleased with him) and the early part of Sayyidina Umar's (may Allah be pleased with him) khilafat (then it became congregational) (Muslim)

Tahiyyatul Masjid

Narrated Hadrat Abu Qatada bin Rab'i Al-Ansari (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "If anyone of you enters a Mosque, he should not sit until he has offered a two

Rak'at prayer." (Bukhari)

Salatul Tasbih

Hadrat Abdullah Ibn Abbas (may Allah be pleased with him) said that the Prophet (may Allah's blessings and peace be upon him) said to Hadrat

Abbas Ibn Abdul Muttalib (may Allah be pleased with him): O Abbas, O my uncle! Should I not give you, should I not tell you something in lieu of performance of which Allah will forgive all your past and future sins, old and new, done wittingly or unwittingly, evident or concealed. You should offer four Rak'ah of prayers in a way that in each Rak'ah after reciting surah Fatiha and a verse

of the Qur'an say fifteen times "SubhanAllah wal Hamdulillah wa la ilaha Illallahu Wallahu Akbar" and then repeat it ten times before finishing the bow, ten times on standing erect and ten times before finishing each of the prostrations, ten times in between them and ten times after the second prostration before getting up. Thus in each Rak'ah this has to be repeated seventy-five times. If you can, offer this prayer every day, if not once in every week or once in every month or at least once in a year. If even this is not possible, at least once in a life time." (Abu Dawud, Ibn Majah, Baihaqi)

Istikhara Prayer

Narrated Hadrat Jabir bin Abdullah As-Salami (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Qur'an. He used to say, "If anyone of you intends to do something, he should offer a two-Rak'at prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are able to do things while I am not, and You Know while I do not, and You are the Knower of the Unseen. O Allah! If You know that this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my present life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You Know that this matter is not good for me in my religion, in my present life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good whenever it may be, and make me be pleased with it." (Bukhari)

Salatul Istisqa (for rain)

Narrated Abbad bin Tamim from his uncle, "I saw the Prophet (may Allah's blessings and peace be upon him) on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two-Rak'ah prayer and recited the Qur'an aloud in them." (Bukhari)

Sunnah Prayer on Sun Eclipse (salatul kusuf)

Narrated Hadrat Al-Mughira bin Shu'ba (may Allah be pleased with him): "The sun eclipsed in the life-time of Allah's Messenger (may Allah's blessings and peace be upon him) on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's

Messenger (may Allah's blessings and peace be upon him) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, pray and invoke Allah." (Bukhari) The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."

[Saheeh Muslim]

If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667) Dawah to non muslims <http://www.whatisyourgoal.org/> www.guideus.tv Type www.amazon.com and search faisal fahim books

Salat-ut-Tasbih: Abu Rafi (R.A) narrated that Allah's Messenger (Peace be upon him) said to Abbas (R.A), "O Uncle! Shall I not join ties with you? Shall I not give you? Shall I not benefit you?" He said, "Of course, O Messenger of Allah!" So, he said, "O Uncle! Pray four raka'at. recite in each raka'ah the Surah Fatiha and a Surah and when you have finished the recital, say (Allahu Akbar Wal Hamdulillah Wa Subhan Allah) fifteen times before making the ruku. Then go into the ruku and repeat them ten times. Then raise your head and say the words ten times. Then go into prostrations and repeat them ten times, and raise your head and say the words ten times. Then prostrate and say the words ten times, and (again) raise your head and repeat them ten times before you stand up. So, this is (in all) seventy five in each raka'ah and it three hundred in all four rak'at. Even if your sins are like the sand particles of Aaliq, Allah will forgive them for you". He (Abbas (R.A) said, "O Messenger of Allah! Who can stand up for it every day?" He said, "If you cannot establish it every day, then observe it on Friday. And if you cannot do that every Friday then observe it every month". And he did not cease to say that until he said, "Offer it once in a year".

Imam Tirmidhi (R.A) said: This hadith as narrated by Abu Rafi is

Gharib.[Jami

Tirmidhi (2/514)]

Salatul tahajjud : "Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station." (Surah Isra, 17:78-79). Here are some hadiths about tahajjud:

Abu Hurairah reports that the Messenger of Allah (saws) said: "Our Lord Descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'" [Bukhari and Muslim.]

Abdullah ibn `Amr reports that the Prophet (saws) said: "The most beloved fast to Allah is the fast of (Prophet) Dawood (a.s.). And the most beloved prayer to Allah is the prayer of (Prophet) Dawood (a.s.). He (Prophet Dawood (a.s.)) would sleep half of the night and then pray during the next third of the night and then sleep during the last sixth of the night. And he would fast one day and not fast the next." [Bukhari and Muslim.]

Abu Hurayra (Allah be pleased with him) reports that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said, "The best prayer after the obligatory prayers is the night prayer." [Muslim]

Abd Allah ibn Salam (Allah be pleased with him) reports that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said, "O people! Spread the salams, feed others, maintain family ties, and pray at night when others sleep and you will enter Heaven safely." [Tirmidhi, Hakim] Narrated Al-Mughira: The Prophet(SAW) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave."

[Bukahri] Narrated Salim's father: In the life-time of the Prophet(SAW) whosoever saw a dream would narrate it to Allah's Apostle(SAW). I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle(SAW). The Prophet(SAW) said, "Abdullah is a good man. I wish he prayed Tahajjud." After that „Abdullah (i.e. Salim's father) used to sleep but a little at night. [Bukhari]

Narrated „Aisha: Allah's Apostle(SAW) used to offer eleven Rakat and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Quran) before he would lift his head. He used to pray two Rakat (Sunna) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer. [Bukhari] 'Praying at Night in Ramadaan (Taraweeh)' of Sahih Bukhari.

226 Narrated Abu Huraira: I heard Allah's Apostle saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." 227 Narrated Abu Huraira: Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued

observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)." So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

228 Narrated 'Aisha: (the wife of the Prophet) Allah's Apostle used to pray (at night) in Ramadan.

229 Narrated 'Urwa: That he was informed by 'Aisha, "Allah's Apostle went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people.

Allah's Apostle came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually). "

230 Narrated Abu Salama bin 'Abdur Rahman: that he asked 'Aisha "How was the prayer of Allah's Apostle in Ramadan?" She replied, "He did not pray more than eleven Rakat in Ramadan or in any other month. He used to pray four Rakat ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ----and then he would pray three Rakat (Witr)." She added, "I asked, 'O Allah's Apostle! Do you sleep before praying the Witr?' He replied, 'O 'Aisha!

My eyes sleep but my heart does not sleep."

231 Narrated Abu Huraira: The Prophet said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven ."

232 Narrated Ibn 'Umar: Some men amongst the companions of the Prophet were shown in their dreams that the night of Qadr was in the last seven nights of

Ramadan. Allah's Apostle said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadan)."

233Narrated Abu Salama: I asked Abu Sa'id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced Itikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet . In the morning of the 20th of Ramadan, the Prophet came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in I'tikaf with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle prostrating in mud and water and I saw the traces of mud on his forehead."

234Narrated 'Aisha: Allah's Apostle said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan."

235Narrated Abu Said Al-Khudri: Allah's Apostle used to practice Itikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in Itikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced Itikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice Itikaf for these ten days (i.e. the middle 113rd but now I intend to stay in Itikaf for the last ten days (of the month); so whoever was in Itikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was covered with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the praying place of the Prophet . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

235Narrated Abu Said Al-Khudri: Allah's Apostle used to practice Itikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in Itikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced Itikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice Itikaf for these ten days (i.e. the middle 113rd but now I intend to stay in Itikaf for the last ten days (of the month); so whoever was in Itikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of

Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was covered with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the praying place of the Prophet . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

236Narrated 'Aisha: The Prophet said, "Look for (the Night of Qadr)."

237Narrated 'Aisha: Allah's Apostle used to practice Itikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan ,"

238Narrated Ibn Abbas: The Prophet said, "Look for the Night of Qadr in the last ten nights of Ramadan ,' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively)."

239Narrated Ibn 'Abbas: Allah's Apostle said, "The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan)." Ibn 'Abbas added, "Search for it on the twenty-fourth (of Ramadan)."

240Narrated 'Ubada bin As-Samit: The Prophet came out to inform us about the Night of Qadr but two Muslims were quarreling with each other. So, the Prophet said, "I came out to inform you about the Night of Qadr but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadan). 241Narrated Aisha: With the start of the last ten days of Ramadan, the Prophet used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers.

Umrah in (that month) is equivalent to Hajj." Al-Bukhari (1782) and Muslim (1256) narrated that Ibn Abbaas said: The Messenger of Allaah (peace and blessings of Allah be upon him) said to a woman from among the Ansaar – Ibn Abbaas mentioned her name but I forgot it – “What kept you from performing Hajj with us?” She said: We only have two camels and the father of her son and her son had gone for Hajj on one camel, and he left us the other camel so that we could carry water on it. He said: “When Ramadan comes, go for Umrah, for Umrah in (that month) is equivalent to Hajj.”

Narrated Abu Huraira: Some poor people came to the Prophet Muhammad Sallallahu Alayhi Wassalam and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer Salaah (prayer) like us and observe Sawm (fast) as we do. They have more money by which they perform the

Hajj, and „Umra; fight and struggle in Allah“s Cause and give in charity.”

The Prophet Muhammad Sallallahu Alayhi Wassalam said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say

SubhanAllah, Alhamdulillah and Allahu Akbar thirty three times each after every (compulsory)

Salaah (prayer).” We differed and some of us said that we should say, SubhanAllah thirty three times Alhamdulillah thirty three times and Allahu Akbar thirty four times. I went to the Prophet Muhammad (sal-allahu-alleihi-wasallam) who said, “Say, Subhan Allah and Alhamdulillah and Allahu Akbar all of them thirty three times.” [Sahih Bukhari; Hadith No. 479]

“All Glory be to Allaah”

“All praise be to Allaah”

“Allaah is greater”

Du“a after Salaah

“None has the right to be worshiped but Allaah alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things. O Allaah, there is none who can withhold what You give, and none may give what You have

withheld; and the might of the mighty person cannot benefit him against You” Our Beloved SalAllahu Alaihi Wasallam, said:

1.The Prophet Muhammad said, may Allah's peace and blessings be upon him: Your Heaven lies under the feet of your mother (Ahmad, Nasai).

Mu“awiyah ibn Jahima (RadhiAllahu 'anhu) reported, Jahima (RadhiAllahu 'anhu) came to the Prophet ﷺ and he said: “O Messenger of Allah ﷺ, I intend to join the expedition and I seek your advice.”

The Prophet ﷺ said, “Do you have a mother?”

He said, “Yes.”

The Prophet ﷺ said, “Stay with her, for verily Paradise is beneath her feet.”

[Sunan An-Nasa“i, Book of Jihad, Number 3104]

2.A man came to the Prophet and said, ‘O Messenger of God!

Who among the people is the most worthy of my good

companionship? The Prophet said: Your mother. The man said, ‘Then

who?’ The Prophet said: Then your mother. The man further asked,

‘Then who?’ The Prophet said: Then your mother.

The man asked again, ‘Then who?’ The Prophet said: Then your father. (Bukhari, Muslim).

3.Abu Usaid Saidi said: We were once sitting with Rasulullah when a man from the tribe of Salmah came and said to him: O Messenger of Allah! do my parents have rights over me even after they have died? And Rasulullah said: Yes. You must pray to Allah to bless them with His Forgiveness and Mercy, fulfill the promises they made to anyone, and respect their relations and their friends (Abu Dawud and Ibn Majah).

4.Abdullah ibn Amr related that the Messenger of Allah said: The major sins are to believe that Allah has partners, to disobey one's parents, to commit murder, and to bear false witness (Bukhari,

Muslim). 5. It is narrated by Asma bint Abu Bakr that during the treaty of

Hudaibiyah, her mother, who was then pagan, came to see her from Makkah. Asma informed the Messenger of Allah of her arrival and also that she needed help. He said: Be good to your mother (Bukhari, Muslim). Our Beloved SalAllahu Alaihi Wasallam, said:

1. “Whoever meets Allah without ascribing anything to Him will enter Jannah.”

[Bukhari]

2. “Whoever believes (has Imaan) in Allah and His Messenger (sal Allahu alayhi wa sallam), and establishes the prayer and fasts the month of Ramadan, it is incumbent upon Allah that He enters him in Jannah.”

[Bukhari]

- 3.” Whoever builds a masjid seeking by it the Pleasure of Allah, Allah will build for him a similar place in Jannah.” [Bukhari]

- 4.”Whoever prays the two cool prayers (Asr and Fajr) will enter Jannah.”

[Bukhari]

- 5.”Whoever goes to the masjid (every) morning and in the afternoon (for the congregational prayer), Allah will prepare for him an honorable place in Jannah with good hospitality for (what he has done) every morning and afternoon goings.”

[Bukhari]

- 6.”Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee

Jannah for him.” [Bukhari]

- 7.”Whoever prays 12 rakaat in the day and night, a house in Jannah will be built

for him.” [Muslim]

- 8.”Whoever treads a path in search of knowledge, Allah will make easy for him the path to Jannah.” [Bukhari]

- 9.”Whoever repeats after the muadhdhin from his heart (i.e., sincerely) will enter

Jannah.” [Abu Dawud]

- 10.”There is not one of you who perfects his wudu and prays two rakaat setting about them with his heart as well as his face except that Jannah would be mandatory for him.” [Abu Dawud]

11. Whoever says: “I am pleased with Allah as my Rabb, and with Islam as my Deen, and with Muhammad (sal Allahu alayhi wa sallam) as my Prophet, Jannah would be mandatory for him.” [Abu Dawud]

- 12.”Whosoever last words are: laa ilaaha il Allah, will enter Paradise.” [Abu Dawud, Saheeh]

13. Whoever says “SubhanAllah al-Adheem wa biHamdihi, Glorified and Exalted is Allah, The Great, and with His Praise”, a date-palm will be planted for him in

Jannah.”[Tirmidhi]

14.“Whoever dies and is free from three: arrogance, grudges and debt will enter

Jannah.” [Tirmidhi]

15.“Whoever raises two girls, he and I will enter Jannah.” [Tirmidhi]

16.“Whoever calls the adhan for 12 years, Jannah will become mandatory for him.”[ibn Maajah]

17.Whoever asks Allah for Jannah three times, Jannah will say: “O Allah, enter him into Jannah.” [Tirmidhi]

18.“Whoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah.” [Tirmidhi]

19.“Indeed, truthfulness leads to righteousness and indeed righteousness leads to Jannah.” [Bukhari]

20.“Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Jannah.” [Bukhari]

21.“O people, spread the salaam (greetings), feed the hungry, and pray while the people are asleep, you will enter Jannah in peace.” [Tirmidhi]

22.“(The performance of) Umrah is an expiation for the sins committed between it and the previous Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah.” [Bukhari]

23.“Allah has ninety-nine Names, one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Jannah.”

[Bukhari] 24.“I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims.” [Muslim]

25.“If somebody recites this invocation during the day, and if he should die then, he will be from the people of Jannah. And if he recites it in the night, and if he should die on the same day, he will be from the people of Jannah.” [Bukhari]

“Allahumma anta Rabbi la ilaha illa anta Khalaqtani wa ana „abduka, wa ana „ala „ahdika wa Wa“dika mastata“tu abu“u Laka bi ni „matika wa abu“u Laka bidhanbi; faghfirli fa“innahu la yaghfiru-dh-dhunuba ill a anta.

A“uidhu bika min sharri ma sana“tu,abu“u Laka bini“matika „alaiya, wa Abu Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta”

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur“an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.”[Quran 16:125]

Allah also says ""Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran

Yet do they worship, besides Allah, things that can neither profit them nor harm

them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55

Quran And I have sent you only as a giver of good news and as a warner. 25.56

Say: "No reward do I ask of you for it but this: that each one who will may take a

(straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers." (Quran, alBaqarah: 159) Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."

[Saheeh Muslim]

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN

BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS

GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5

TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS

AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED

WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO

VISIT

BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF

DR. ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT

SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND

NONMUSLIMS. HE WAS INSPIRED BY DR. ZAKIR

NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF

PEACE & MERCY. SO HE LIKES TO SPREAD THE

MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH.

SPREAD THE MESSAGE OF THE PROPHET

MUHAMMAD PBUH. SHARE THE KNOWLEDGE OF ISLAM.

SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO

SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO

CONTINUE THIS GREATEST SUNNAH & EXPECT THE REWARD

FROM ALLAH ONLY. ISLAM IS PEACE, LOVE, MERCY, KIND,

HUMBLE, HONEST &

**THE ONLY FINAL TRUE RELIGION FROM GOD. MAY ALLAH
GUIDE US ALL .AMEEN.**

INFORMATION ARRANGED AND ORGANIZED BY MR.FAISAL FAHIM.

Introduction of the book:

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future.

God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah.

And it's also important for the unity of Muslims.

**THE QURAN PROVES WATER CAME FROM ROCKS FROM THE
SPACE**

(by FAISAL)Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans . Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist.But the quran already has the answer because the quran is more superior than science & it's the only 100% true book of God's words.

Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.

2:74 al-Baqarah Verse: 74 AL-QURAN.

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). „Alhamdu lillah (praise be to Allah)" fills the scales, and „subhan-Allah (how far is Allah from every imperfection) and „Al-hamdulillah (praise be to Allah)" fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

God definition By Faisal:God does not born or die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most

wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation &

not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male & female to worship him & in different colors, languages, countries to respect & recognize each other. Tv, watch, computer, phone everything has a purpose.

Purpose of us is not just only to eat, poo, have sex & sleep. Purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying. No1 is superior whether you are black or white, arab or non arab, male or female. For god everyone is equal. Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah. In Quran, It says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet

Mohammad. Islam believes God created the first humans were Adam & eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you won't get poo & it's a unholy thing you get it when you eat foods on earth & the 1 forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam & Eve were married & having sex for married couples is not sin in islam. All

humans are children of Adam & eve. In

Islam from Adam to Moses, to Jesus to

Mohammad God sent all of them as messengers prophets & humans to spread the true religion.

Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam as light differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the

true miracle & it can only be done by one true creator. And that's the belief of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feed everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God. Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened in a particular part of earth. Quran also tells it happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't task people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah.

People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a

Muslim unless he believes Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect & live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Anyone who believes in God should do research on Science, Quran & Bible. Fact is stranger than fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal (last, finish, end, final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse

16: "Hikko Mamittakim we kullo

Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem." "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it

Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present. It's majestic plural noun like Elohim which refers to 1 God only. so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural. (Edited by Faisal) Was prophet Jesus punished for other peoples sins: No, it was his enemy whose look was turned into the look & face of Jesus. Jesus was taken alive to heaven by God. Jesus will come back and will die on this earth as a human & messenger of Allah. From Adam to Moses to Jesus to

Mohammad god sent all of them as messengers & they were all muslims. God is the most just .He never does unjust. Every one will be punished for their own sins. God will never punish Jesus or anyone for the sins of others because that's unjust & common sence. God is the most merciful he will forgive whoever he wishes to. But the sinner will have to ask for forgiveness ,beg for it & promise god to not to repeat it again & god will forgive. Pray to god: god you love forgiveness, you are the forgiver I'm a sinner so please forgive me. people judge people .Allah judges you by your heart.

Quran is not a copy of anything & there is no evidence to say such.

Statements in Quran are against torah & bible. Torah & bible has so many errors. & according to science 80% of Quran matches with science & other 20% of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science. According to historians original bible doesn't exist anymore. According to Islam torah & bible were books of Allah but humans have destroyed their originality. So Quran is the last & final word of god Allah & Muhammad is the last & final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah & bible's statements have errors & Quran's statements are accurate & word of god is accurate.

Question: why women can't have 4 husbands?

Answer: If a man has 4 wives & they have a child there would be 1 father & that's the husband only. If a woman has 4 husbands & she gives birth it would be confusing to know who is father out of 4. But now with DNA test you can find out. And suddenly all 4 wives want to be a mom.

They can go to 1 husband make love, wait couple of more months & finally give birth of their child. In the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husbands can't give birth & they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6. First the rule is to marry only 1 & then if he can do

justice & treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry upto 4. Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother the man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3 times more right then the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives & wives are like the clothes to their husbands. It means they are both equal to Allah god even their physical shapes & purpose are different. & clothes were very important things in that time & still are. It's a grace a mercy & a blessing of god Allah that women can give birth and be a mother which man can never do or earn that right & respect & position of a woman in Islam. But in Christianity and

Judaism giving birth and having the monthly period or menses was seen as a punishment & a curse from god. In the past they even dared to ask if a woman had a soul? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husbands can a person have it's the church's decision to have

1 husband & 1 wife. In Islam a woman can have only 1 husband. For more information search in Google by your own self & believe in the evidence from god the holy Quran which provides peace & protection for humanity. May Allah guide & protect all. No hate only love peace & god bless for all. Evolution in the Holy Quran:

It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys, apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong.

Quran is word of god & it has the information of past, present & future. God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still quran is 1 great source of information from God.

Because of their constant defiance and blasphemy of GOD Almighty's Divine and

Holy Words, some bad Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times: but not the good one's & definitely not all jews okay.

"Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" (The Noble Quran, 5:60)"

Some hadiths (teachings of prophet Muhammad) (pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs." Source: Sahih Muslim 2624 Grade: Sahih (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...] Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "There is no

justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing." Source: Sahih Bukhari 6805

Grade: Sahih (authentic) according to Al-Bukhari
Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The

Prophet, peace and blessings be upon him, said, “If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise.”Source: Sunan Abu Dawud 1572Grade: Hasan (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet,

peace and blessings be upon him, enjoined upon me three deeds, “Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you.”Source: Musnad Ahmad 20918 Grade: Sahih (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer.

He returned in the forenoon and found her sitting there. The Prophet said, “Are you in the same position as I left you?” She said yes. The Prophet said, “I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier.

They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the

Throne, and as the ink for recording His words.”Source: Sahih Muslim 2726 Grade: Sahih (authentic) according to Imam Muslim

Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah.Source: Sahih Muslim 1709 Grade: Sahih (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, “Do you give permission to greet an unbeliever with peace?” Sufyan said, “Yes, for Allah the Exalted said: Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just.” (60:8) Sufyan added, “Allah said: There has come to you the best example in Abraham, (60:4) and

Abraham said to his father: Peace be upon you.” (19:47)Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas‘ud reported: He stood upon a platform and he grabbed his tongue and he said, “O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful.” Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, “Most of the sins of the children of Adam are on their tongues.”[At-Tabarani,

Mu“jam Al-Kabeer, Number 10300, Sahih]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, “May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe.”Source:

Shu“b Al-Iman Al-

Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “The basis of reasoning, after faith in Allah, is loving kindness toward the people.”Source: At-Tabarani, Al-Mu“jam Al-Awsat,

Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent.”Source: Sahih Muslim 47Ibn Mas“ud reported: The Prophet, peace and blessings be upon him, said, “During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, “I have no knowledge about it.” So the matter was referred to Moses, who said, “I have no knowledge about it.” So the matter was referred to Jesus, who said, “As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this

happens, the Hour is indeed near just as a women is ready to give birth; her family does not know when she will give birth but it could be any day or night.”[Musnad Ahmad, Number 3546, Sahih]Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it.”Source: Sahih Muslim

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Prophet said, “By Allah, you must enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him to what is just.”Source: Sunan Abu Dawud 4336

"God is Kind and likes kindness in all things."Reporter: Hadhrat Ayesah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen,#633); Sunan Ibn Majah, #3684 The people will be resurrected

(and judged) according to their intentions."Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69 "The best among you are those who have the best manners and character.""Reporter: Hadhrat Abdullah ibn Amr

(r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard

labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire."Reporter:

Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih

Muslim,

Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-

Bukhari, Vol. 4, #50

Surah Al-Baqarah is the longest surah of the Quran and the prophet (s.a.w.) highlighted many of its benefits in general and some of its specific benefits. For example, the prophet (s.a.w.) told us that its recitation in a house keeps the Satan away. Abu

Hurayrah reports that the Messenger of Allah (s.a.w.) said: *"Do not make your houses like graves, for the Shaytan runs away from a house in which Surat alBaqarah is recited"* (narrated by Muslim, 780). As most of the spiritual ailments such as evil eye, jinn possession, and black magic are satanic in nature, keeping Satan away can also help both in the treatment of such conditions and as a preventive measure.

The Blessings of Aayat al-Kursiy

Ayat-ul-Kursi is verse 255 of Surah Al-Bqarah and is related to Allah"s throne. This Quranic verse has many blessings and is used for ruqyah treatment, the treatment of evil eye, black magic, and also for general and comprehensive protection.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
 وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
 الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
 مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
 وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
 الْعَظِيمُ ﴿٢٥٥﴾ سورة البقرة

The blessings of this verse is apparent from this hadith narrated by Abu Hurayrah.

He said:

The Messenger of Allah (s.a.w.) put me in charge of guarding the zakaah of Ramadaan. Someone came to me and started grabbing (taking illegally) handful of the food. I took hold of him and said, „I will take you to the Messenger of Allah (s.a.w.).“ He said, „I will teach you some words by means of which Allah will benefit you.“ I said, „What are they?“ He said, „When you go to your bed, recite this aayah: “Allah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), AlHayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)...” [Surah al-Baqarah, 2:255]. Then Allah will appoint a guard for you who will stay with you and no Shaytan (devil) will come near you until morning.” The Messenger of Allah (s.a.w.) asked me, „What did your prisoner do last night?“ I said, „O Messenger of Allah, he taught me something, and claimed that Allah would benefit me by it.” He said, „What was it?“ I said, „He taught me to recite Aayat al-Kursiy when I go to bed, and said that no Shaytan would come near me until morning, and that Allah would appoint a guard for me who would stay with me.” The prophet (s.a.w.) said, „He told you the truth, although he is an inveterate liar. That was the Shaytan” [narrated by al-Bukhaari, 3101; Muslim, 505].

The Blessings of Last Verses of Surah Al-Baqarah

The last verses of Surah Al-Baqarah are one of the most memorized and recited Quranic verses among Muslims and that is for a good reason.

Consider the saying of the prophet (s.a.w.) about the last verses of the Surah.

“Whoever recites the last two verses of Surat al-Baqarah at night, it will suffice him” (According to Abu Masood al-Ansaari and narrated by al-Bukhaari, 4723; Muslim, 807).

The Prophet (s.a.w.) also said the following:

“Allah inscribed a book two thousand years before He created the heavens and the earth, from which the last two verses of Surat al-Baqarah were revealed. If

they are recited for three nights, no Shaytan (devil) will remain in the house) (narrated by al-Tirmidhi, 2882). This hadeeth was classed as saheeh by al-Albaani in Saheeh al-Jaami" (1799).

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ
 وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
 وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
 وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
 وَإِلَيْكَ الْمَصِيرُ ﴿٨٥﴾
 لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
 وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا
 أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
 كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
 وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
 وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ سورة البقرة

285. The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His

Books, and His Messengers. (They say), “We make no distinction between one another of His Messengers” – and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”

286. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.” Quran, Surah Al-Baqarah (185:186)

“Allah sends His Salaah (Graces, Blessings, Mercy) on the Prophet (Muhammad), and also His angels (Angels ask Allah to bless and forgive him). O you who believe! send your Salah on (ask Allaah to bless) him (Muhammad), and greet him with the Islamic way of greeting (salutation, i.e. As?Salaamu „Alaykum)” [Quran: alAhzaab 33:56]

Sending blessings on the prophet is so vital that in one of the hadeeth, acceptance of our Dua is made dependant on it. According to a hadith by „Umar ibn al-Khattaab (may Allah be pleased with him) who said: Dua is

suspended between heaven and earth and none of it is taken up until you send blessings upon your Prophet (peace and blessings of Allah be upon him).” (Classed as hasan by al-Albaani in Saheeh al-Tirmidhi). Sending blessings mean to read or say Darood Ibrahim :

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA SALLAITA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID. ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA BAARAKTA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID.

Allahumma! Send blessings upon (Holy Prophet) Muhammad and upon the followers of (Holy Prophet) Muhammad as You sent blessings upon Ibraheem and upon the followers of Ibraheem; indeed, You are praiseworthy and glorious. Allahumma! Bless (Holy Prophet) Muhammad and the follower of (Holy Prophet) Muhammad as You blessed Ibraheem and the follower of Ibraheem; indeed, You are praise worthy and glorious.

Note :

The famous companion of the Prophet (Sallal Laahu Alaihi Wasallim), Hazrat Ka’ab bin Ujrah (radi Allahu anhu), narrates that once it was enquired from Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) as to how blessings should be sent to him. The Prophet (Sallal Laahu Alaihi Wasallim) replied that the blessings be said in the manner (it has been mentioned) above, that is, Durood-e-Ibrahimi.

Best Times to make Dua (Supplication) *While Prostrating*

Abu Hurairah (RA) narrated that Allah’s Messenger (SAW), said: 'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (SWT) much in it. [Muslim, abu Dawud, an-Nasa’i and others, Sahih al-Jami #1175]

When a Muslim is in his Salat (prayer) he is facing Allah (SWT) and when he prostrates he is the nearest he can be to Allah (SWT) so it is best to invoke Allah (SWT) at this time.

The Last Third Of The Night

Abu Hurairah (RA) narrated that Allah’s Messenger (SAW) said: 'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?." [Sahih al-Bukhari, Hadith Qudsi]

Amr ibn Absah narrated that the Prophet said: 'The closest any worshipper can be to His Lord is during the last part of the night, so if you can be amongst those who remember Allah at that time, then do so.' [at-Tirmidhi, an-Nasa'i, al-Hakim - Sahih]

The Night Of 'Qadr' (Decree)

This night is the greatest night of the year. This is the night which the almighty Allah (SWT) said about it, "The night of Al-Qadar (Decree) is better than a thousand months." [Surah al-Qadr, 97: 3] The Night of Decree is one of the

odd nights of the last ten nights of the blessed month of Ramadan. The angels descend down to the earth, and the earth is overwhelmed with peace and serenity until the break of dawn and when the doors of Paradise are opened, the worshipper is encouraged to turn to Allah to ask for his needs for this world and the Hereafter.

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Muslims unlimited sawabs and rewards which will help a Muslim enter jannah/heaven in akhirat/here after which is the final life after death and its forever. So Salah can keep a person both mentally and physically fit as well as it will also help believers enter heaven because Muslims are fulfilling the commands of Allah and the purpose of life by worshiping & praying the mandatory the must pray the Salah's 5times a day by saying some verses of the holy Quran, remembering and connecting with the only true 1 god Allah the creator of all and everything.

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God is only 1 who is for forever and there is no other god but Allah, there was no other god but Allah & there will be no other god but Allah and since god is 1 so god's religion is also 1. the message of god and Islam is always the same that there is only 1 god who has no partners no beginning nor end but god is for forever and Moses Jesus Muhammad are only prophets messengers of the same 1 god & the message is same that god is 1 without any partners like no father mother son daughter etc. God is most superior beyond our imagination & there is nothing comparable to god. science and history proves torah & bibles are changed corrupted .so god Allah sent the last revelation the Quran through angel Gabriel to last prophet Muhammad and since all other revelations have changed by humanity, Allah promised to keep the Quran same until the end times. False religions lead to hell but Islam is only way to heaven. So there isn't and will not be another god besides Allah & Moses Jesus Muhammad are only prophets messengers of Allah and Islam the only true religion. So Allah & Allah's religion Islam are for forever. This is the truth and this is Islam. Thank you for reading.

Some Optional Prayers Sunnah Mu'akkadah with the five Obligatory Prayers of Islam

1097. Umm Habibah (May Allah be pleased with her) the Mother of

the Believers reported: I heard the Messenger of Allah (PBUH) saying, "A

house will be built in Jannah for every Muslim who offers twelve Rak`ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah)." [Muslim].

Commentary: Tatawwu` means to offer more Nawafil (optional prayers) on one's own after performing the Faraid (obligatory prayers). Thus, this Hadith tells us the merits of optional prayers and holds promise of (Jannah) for those who make it a practice.

1098. Ibn `Umar (May Allah be pleased with them) reported: I performed along with the Messenger of Allah (PBUH) two Rak`ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the `Isha' (night) prayer."

[Al-Bukhari and Muslim].

Commentary: There are two kinds of Nawafil which are performed before or after the obligatory prayer. Firstly, the one which were performed by the Prophet (PBUH) more frequently. According to the present Hadith, their total comes to ten Rak`ah while in other Ahadith their total is twelve or fourteen Rak`ah. They are called Sunnah Mu`akkadah or As-Sunnan ArRawatib That is, the Rak`ah which are proved from the saying and practice of the Prophet (PBUH) and which were performed by him usually. These are said to be Compulsory prayers. Secondly, such Nawafil which were not performed by the Prophet (PBUH) regularly. These are called Sunnah Ghair Mu`akkadah and are said to be Optional prayers. In any case, Nawafil have great importance in creating a special link between the worshipper and Allah, and for this reason the believers do not neglect them. But their status in Shari`ah is of Nawafil the performing of which is

rewarding and omission of which is not sinful. One thing that should be borne in mind in respect of As-Sunnan Ar-Rawatib or Mu`akkadah is that it is better to perform them at home. This was the usual practice of the Prophet (PBUH), and this is what he ordained the Muslims.

1099. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah." (While saying the same for the) third time (he (PBUH) added), "It is for him who desires (to perform it)." [Al-Bukhari and Muslim].

Commentary: The two Adhan here means Adhan and Iqamah, as has been elucidated by Imam An-Nawawi. That is, offering of two Rak`ah between Adhan and Iqamah is Mustahabb (desirable). It comes in the category of Ghair Ratiba or Ghair Mu`akkadah Nawafil. These Nawafil can be performed after the Adhan of every Salat before the congregation stands for the obligatory Salat.

Emphasis on Performing two Rak'ah Sunnah before Dawn (Fajr) Prayer
1100. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak`ah prayer before the Zuhr prayer and two Rak`ah prayers before dawn (Fajr) prayer. [Al-Bukhari].

Commentary: This Hadith tells us the practice of the Prophet (PBUH) in respect of the four Rak`ah Sunnah of Zuhr prayers and the two of Fajr prayers. He (PBUH) used to perform both regularly. Such Rak`ah are called Sunnah Rawatib or Sunnah Mu`akkadah (compulsory prayers).

1101. `Aishah (May Allah be pleased with her) reported: The Prophet

(PBUH) did not attach more importance to any Nawafil prayer than the two Rak`ah of prayer before dawn (Fajr) prayer. [Al-Bukhari and Muslim].

Commentary: This Hadith tell us about the special preparation which the Prophet (PBUH) used to make for performing the two Rak`ah of Fajr prayers.

1102. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "The two Rak`ah before the dawn (Fajr) prayer are better than this world and all it contains." [Muslim]

Another narration goes: "The two Rak`ah before the dawn (Fajr) prayer are dearer to me than the whole world."

Commentary: This Hadith tells us the merits of the two Rak`ah of Fajr prayers.

All the Ahadith mentioned above prove that the two Rak`ah of Fajr are highly meritorious, and one should not show any slackness or negligence in offering them.

1103. Abu `Abdullah Bilal bin Rabah (May Allah be pleased with him) the

Mu'adhdhin of Messenger of Allah (PBUH) reported: I went to inform the

Messenger of Allah (PBUH) about the time of the dawn (Fajr) prayer, and `Aishah (May Allah be pleased with her) kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah (PBUH) of the time of Salat. I

informed him again but he did not came out immediately to lead As-Salat. When he came out, he led As-Salat. I said to him: `Aishah (May Allah be pleased with her) kept me busy and thus diverted my attention by asking about something and the morning grew bright.

You also came out late. Upon that the Messenger of Allah (PBUH) said, "I was engaged in performing two Rak`ah of Fajr prayer." Bilal (May Allah be pleased with him)said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He (PBUH) replied, "Even if the morning had become brighter than it had, I would have performed two Rak`ah of prayer in an excellent manner." [Abu Dawud]. Commentary: This Hadith also tells us about the importance of the two Rak`ah of Fajr prayers and stresses the need to perform them with full concentration.

Briefness to be Adopted in Performing the two Rak'ah Sunnah before Fajr Prayer, their time and the Surah to recite in them

1104. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to perform two Rak`ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn (Fajr) prayers. [Al-Bukhari and Muslim]

In another narration, `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) used to perform two supererogatory Rak`ah prayer of Fajr and make them so short in duration that I used to

think whether he (PBUH) had recited Surat Al-Fatihah (in it) or not. [Al-Bukhari and Muslim]

In the narration of Muslim, `Aishah (May Allah be pleased with her) said: When the Messenger of Allah (PBUH) used to hear the Adhan (of Fajr prayer) he would perform two supererogatory Rak`ah prayer and would make them short.

Commentary: "Takhfif" here means that the Prophet (PBUH) used to shorten the standing, recitation, bowing, prostration, etc., in the two Rak`ah of Fajr prayer because soon after performing them he had to lead the Fajr prayer in which he would prolong his recitation. He would also offer these two Sunnah soon after the daybreak or Adhan, which gives an idea of the preparation he made for them.

1105. Hafsah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to perform two short Rak`ah prayer when it was dawn and the Mu'adhdhin had called Adhan (for the Fajr prayer). [Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the two Rak`ah of Fajr prayer should be performed after the daybreak not before it. One should also be brief in these two Rak`ah so that he is active and alert for performing the Fard (obligatory prayer).

1106. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to perform his optional night prayers at night, two Rak`ah followed by two Rak`ah, and at the end he would conclude with an odd Rak`ah (Witr). Then he would perform two Rak`ah prayer before the dawn (Fajr) prayer after hearing the Adhan, and he would make them so brief as if he could hear the Iqamah being called. [Al-Bukhari and Muslim].

Commentary: "As if he could hear the Iqamah being called" here means that he would hasten the two Rak`ah of Fajr prayer to the point that one had the impression that he was hearing the voice of Iqamah and he was making haste for fear of missing of the Salat.

This Hadith also makes the following three points:

1.The optional prayer of the night should be offered in a series of two Rak`ah.

2.One Rak`ah of Witr is also correct.

3.The Sunnah of Fajr prayer should be offered soon after the Adhan, and one should be brief in them.

1107. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to recite during the two Rak`ah of Fajr prayer: "Say (O Muslims): We believe in Allah and that which has been sent down to us..." (2:136) which is in Surat Al-Baqarah in the first Rak`ah and the Verse: "We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah)." (3:52) in the second Rak`ah. According to another narration, he (PBUH) recited from Surat Al-`Imran the Verses: "Come to a word which is just between us and you..." (3:64).

[Muslim].

Commentary: In the two Sunnah of Fajr prayer, the Prophet (PBUH) used to recite the two short Verses mentioned in this Hadith, after Surat AlFatihah.

1108. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) recited in the two supererogatory Rak`ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak`ah], and Surat AlIkhlâs (No. 112) [in the second Rak`ah]. [Muslim].

1109. Ibn `Umar (May Allah be pleased with them) reported: I observed the Prophet (PBUH) for one month reciting in the two supererogatory Rak`ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak`ah], and Surat AlIkhlâs (No. 112) [in the second Rak`ah]. [At-Tirmidhi].

Commentary: One can recite any Surah or Ayah in the two Sunnah of Fajr prayer, but if one recites the Verses mentioned in this Hadith, he will have the benefit of following the Sunnah of the Prophet (PBUH).

Every Muslim should strive to follow the practice of the Prophet (PBUH) for the enrichment of his mind, soul and actions. Sunnah of Zuhr Prayer

1113. Ibn `Umar (May Allah be pleased with them) reported: I performed with the Messenger of Allah (PBUH) two Rak`ah before and two after Zuhr prayers. [Al-Bukhari and Muslim].

Commentary: This Hadith has already been mentioned. See Commentary on Hadith No. 1098.

1114. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak`ah supererogatory prayer before Zuhr prayers. [Al-Bukhari].

Commentary: Some Ahadith state that he (PBUH) used to perform two Rak`ah before and two after Zuhr prayer. The present Hadith says that he used to perform four Rak`ah before Zuhr prayer. Both narrations are correct and can be followed according to conditions and circumstances.

1115. `Aishah (May Allah be pleased with her) reported: Whenever the Prophet (PBUH) stayed in my house, he would perform four Rak`ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead

Salat. He (PBUH) would then come back and perform two Rak`ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak`ah (supererogatory prayer). When he (PBUH) had led the `Isha' prayer, he would enter the house and perform two Rak`ah (supererogatory prayer).

[Muslim]

1116. Umm Habibah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "Whoever observes the practice of performing four Rak`ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell). [Abu Dawud and At-Tirmidhi]. **Commentary:** This Ahadith mean that a person who

follows this course of practice, will die as a Muslim and will not remain in Hell for ever like the Kuffar (infidels) unless Allah has forgiven all his sins for him and would, as a result, save him from Fire altogether. That is, Almighty Allah will not let him live in Hell for ever. According to some Ahadith, the fire of Hell will not touch him, which also amounts to saying that he will not be kept in Hell for all eternity. If a Muslim is liable to punishment, his stay in Hell - for a few days or weeks or months depending on the nature of his sins - is not a contravention of such Ahadith because he will ultimately be released from Hell and brought to Jannah. "Allah will shield him against the Fire" should not be taken to mean that a Muslim will not be sent to Hell no matter what he does. If Almighty Allah does not forgive him in the very first instance, he will have to suffer the torment of Hell as long as He would like and then he will be sent to Jannah.

1117. `Abdullah bin As-Sa'ib (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to perform four Rak`ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time." [At-Tirmidhi].

Commentary: The Prophet (PBUH) used to perform the four Rak`ah Sunnah of Zuhr prayer when the sun started declining. In fact, except for `Isha' prayer, he would perform every Salat at its early hours. The phrase "the gates of heaven are opened" means that the good deeds that people do are lifted to heavens at that time.

1118. `Aishah (May Allah be pleased with her) reported: If the Prophet (PBUH) could not perform four Rak`ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer). [At-Tirmidhi].

Commentary: This Hadith tells us about the preparation which the Prophet (PBUH) used to make for performing the Sunnah. Every Muslim should, therefore, make full preparation for performing Sunnah. If one is unable to perform it before the Fard prayer, then one must do it afterwards.

Sunnah of the 'Asr Prayer

1119. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform four Rak`ah before the `Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah's proximity and the Muslims and the believers who come after them. [At-Tirmidhi].

Commentary: The phrase "separating them with Taslim" means that he would perform four Rak`ah in two couplets.

1120. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "May Allah have mercy on a man who performs four Rak`ah before the `Asr prayer." [Abu Dawud and At-Tirmidhi].

Commentary: These four Rak`ah can be performed in two couplets also, as was the practice of the Prophet (PBUH), according to the preceding Hadith. It can be performed with one Taslim also. Both

forms are correct and permissible. Some scholars are of the opinion that the former method is better. `Ulama' have stated that these four Sunnah of `Asr prayer are Ghair Mu'akkadah (optional prayers). Its importance is however evident from the fact that the Prophet (PBUH) prayed for mercy on those who performed these Sunnah.

1121. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform two Rak`ah before the `Asr prayer. [Abu Dawud].

Commentary: We learn from this Hadith that one can also perform two Sunnah before `Asr prayer. But Sheikh Al-Albani has stated that the word "two Rak`ah" occurring in this Hadith is rare. Four Rak`ah are secure and should, therefore, be preferred.

Sunnah of the Maghrib Prayer

[In the previous chapter, the practice of the Prophet (PBUH) has been reported by `Umar and `Aishah (May Allah be pleased with them) that he (PBUH) used to perform two Rak`ah Sunnah after the obligatory Maghrib prayer].

1122. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Perform two Rak`ah before Maghrib prayer." He (PBUH) repeated it twice; when repeating it for the third time he added:

"He who may so wish." [Al-Bukhari].

Commentary: This Salat means that the two Rak`ah are performed after the Adhan of Maghrib prayer but before the Fard Salat. This is elucidated by other Ahadith. Although this has the position of Sunnah Ghair Mu'akkadah, its importance is evident from the fact that the Prophet (PBUH) stressed it three times. Usually an order (Amr) signifies that the act is "essential" but here the decency embedded in the words "He who may so wish" has turned it to "desirable". In any case, inducement and stress of the Prophet (PBUH) on this Salat has left no room to doubt that it is desirable. Ahadith which follow lend further support to this contention. 1123. Anas (May Allah be pleased with him) reported: I saw the principal Companions of Messenger of Allah (PBUH) rushing to the pillars (of the mosque) to perform two Rak`ah prayers behind them before the Maghrib prayer. [Al-Bukhari].
Commentary: "Rushing to the pillars" here refers to the haste which the Companions of the Prophet (PBUH) usually showed in occupying the place near the pillars to perform the two Rak`ah before Maghrib prayer. Thus, this Hadith confirms the practice of the Companions of the Prophet (PBUH) in respect of the two Rak`ah performed before Maghrib prayer.

1124. Anas (May Allah be pleased with him) reported: In the lifetime of the Messenger of Allah (PBUH), we used to perform two Rak`ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah (PBUH) perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so." [Muslim].

Commentary: This Hadith mentions the practice of the Companions of the Prophet (PBUH) in respect of two Rak`ah performed before Maghrib prayer. They sometimes performed these Rak`ah in the presence of the Prophet (PBUH). Thus according to the narration of Anas (May Allah be pleased with ihm) their being in practice is proved. But this statement of Anas is according to his own knowledge, otherwise, we have already seen a Hadith in which the Prophet (PBUH) stressed the need to perform them by way of inducement. Thus, it is proved by his speech as well.

1125. Anas bin Malik (May Allah be pleased with him) reported: When we were in Al-Madinah, the moment the Mu'adhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak`ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them.

[Muslim].

Commentary: This Hadith shows that it was usual with the Companions of the Prophet (PBUH) to perform two Rak`ah before Maghrib in the Prophet's mosque. But in spite of this fact these are Sunnah Ghair Mu'akkadah while the two performed after the Salat are Sunnah Mu'akkadah.

Sunnah of the 'Isha' Prayer

[Ibn `Umar (May Allah be pleased with them) has narrated that he performed two Rak`ah after the Fard prayer of `Isha' with the Prophet (PBUH). `Abdullah bin Maghaffal has narrated that the Messenger of Allah

(PBUH) has said, "There is a Salat between every Takbir and Adhan." This proves that apart from the four Rak`ah Fard, there are also two Rak`ah Sunnah of the `Isha' prayer). See Ahadith No. 1098 and 1099. Sunnah of Friday Prayer

`Abdullah bin `Umar (May Allah be pleased with them) reported: I performed along with the Prophet (PBUH) two Rak`ah (Sunnah prayer) after the Jumu'ah prayer. [Al-Bukhari and Muslim].

1126. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If anyone of you performs the Friday prayer, he should perform four Rak`ah (Sunnah) after it." **[Muslim].**

1127. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak`ah there. **[Muslim].**

Commentary: In one Hadith, there is mention of four Rak`ah, while in the other it is mentioned as two Rak`ah. It can be deduced that both of these are acceptable. `Ulama' are of the opinion that one who performs them in the mosque, should perform four Rak`ah; whereas

the one performing them at home, should perform two Rak`ah with one Taslim. It is better to perform them in twos as the Prophet (PBUH) is reported to have said, "Perform the Nawafil of the day and night in twos." (Al-Bukhari).

Desirability of offering Nawfil (Voluntary or Optional) Prayers at Home

1128. Zaid bin Thabit (May Allah be pleased with him) reported:
The

Prophet (PBUH) said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat." [Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the Nawafil and Sunnah prayers should be performed at home. It goes without saying that all the Fard constituents of every Salat are to be performed in the mosque (Masjid) in congregation. The order to perform the Nawafil prayers at home shows its merits. Firstly, it saves a person from showing off, and secondly, houses are blessed due to them.

1129. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Observe part of the [Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves." [Al-Bukhari and Muslim].

Commentary: "Observe part of the Salat (prayers) in your homes" here means Nawafil and Sunnah. The houses in which Nawafil are not performed are like graveyards. Such houses are like graves which have no scope for action and worship and are thus deprived of their reward, which is a great deprivation indeed.

1130. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes)." [Muslim]

Commentary: This Hadith has the same message which is conveyed by the preceding Ahadith namely that the Fard Salat should be performed in the Masjid (mosque) while some of the supererogatory, optional and voluntary prayers should be performed at home.

1131. `Umar bin `Ata reported that Nafi` bin Jubair sent him to Sa'ib bin Ukht Namir to ask him about something that Mu`awiyah had seen him doing in Salat (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim, I stood up in my place and performed the Sunnah prayer. When Mu`awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the

Messenger of Allah (PBUH) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place." [Muslim].

Commentary: "Maqsurah" was an enclosure in a mosque or a place which was made there for the security of rulers. When Muslim caliphs and rulers used to perform their prayers in congregation, they would occupy this place. The word "Friday" (Jumu`ah) has been mentioned here because of the incident reported in it, otherwise, this order applies to every Salat and is not restricted to Jumu`ah alone. There is a standing order that one must separate the Fard and the Sunnah of a Salat by some means, like thikr, conversation, changing place of the Salat, going out of the Masjid, etc.

First Amendment: FREEDOM OF SPEECH!

The only reason Israel belongs to the Jews now is because the Torah or Old

Testament says God gave Israel to the Jews. And both Christians and Jews believe in this bible and they also believe they are the chosen people. so they have driven the Muslims out of their homes & lands & gave it to the Jews. Which is the main reason why the terrorists attacked America on 9/11? The terrorist have said their reason for this was the American support for creating Israel and continuing their support even when the Jews were bombing the schools, hospitals, homes of Palestine.

Nothing justifies terrorism or revenge and Islam had nothing to do with 9/11. It was an act of the evil of the human nature which is to seek revenge. After 9/11 revenge was the cause of war on Afghanistan & greed for oil was the cause of war on Iraq so the weapons of mass destruction / nuclear weapon whatever they said Iraq has before the war was never found because it was only a false accusation and propaganda only.

According to the Quran if someone suicide that person will go to hell forever. **The Glorious Qur'an says:**

"...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

If the Torah/ Old Testament had never said that god gave Israel to the Jews then Christians & Jews have never formed Israel. And if Israel had not formed by the Jews and Christians then the Muslims of Israel didn't have to lose their homes and lands .If these had never happened the some group of Ignorant Muslim terrorists were not going to cause 9/11 ever! It's the most disgusting act of evil which has been done in the history of mankind. But it was an act of revenge & Islam is against revenge .Islam teaches to forgive because the prophet Muhammad said if people forgive others god will forgive the people who will forgive others. Some people were burning some birds but the prophet Muhammad (pbuh) told them not to burn them because only god has the right to burn someone &

which is in hell. So Islam is completely a religion 100% against terrorism because it's a religion of peace & mercy.

So the bible is the only reason why Jews and Christians believe they are the chosen people & they created the current Israel for Jews and drove the Muslims out of their lands & homes because bible says God gave Israel to the Jews. And even the terrorist said this was the reason for 9/11. if the bible didn't have these crazy things the Israel would never had formed. so if the bible didn't have existed the 9/11 would never had happened. so the bottom line is the only reason 9/11 happened is because of the bible and Islam had nothing to do with it. 9/11 was an act of revenge and Islam is a religion of forgiveness so, revenge is not a part of Islam. Islam is the religion of peace and mercy.

Why Christianity and Judaism are corrupted and why their holy books are written by men? Proof that their books have changed because these can't be words of a loving God!

He got drunk and impregnated his virgin daughters. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. Genesis 19:32-36

Religious tolerant:

Deuteronomy 13:6-10

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die.

2 Chronicles 15:13

Whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

And Moses said unto them, Have ye saved all the women alive? ... Now therefore kill every male among the little ones, and kill every woman that

hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. -- Numbers 31:15-18

APOSTASY: " . . neither shall thine eye pity him (the apostate), neither shalt thou spare him, neither shalt thou conceal him: "But thou shalt SURELY KILL HIM: thine hand shall be first upon him TO PUT HIM TO DEATH . . .DEUTERONOMY 13 -8 9

I am not saying all Christians or Jews are bad because there are many good Jews and Christians who don't follow the words of the bible or torah and are very good people but I do believe the bible is the root of many evil actions done on earth.

Let me give some examples which I have arranged even though some people will deny but still facts remains facts whether they like it or not! Crusades, holocaust, some priests rape children inside the churches; some Christian leaders dropped a nuclear bomb on japan. Or they did these horrible acts like these: George W. Bush Jr. - Christian, Turned Iraq war into a religious war by saying "god told him to invade Iraq", increase taxes on the middle class and poor, cut taxes for the rich

Nazism - Christians Adolph Hitler - Christian/Catholic Newt Gingrich - Christian Inquisitions - Christian

Ugandan Christians Salem Witch burnings - Christian Waco Texas - Christian Jones Town - Christian

San Diego Heaven's Gate - Christian Serbians - Christian Skin Heads - Christians

IRA (Irish Republican Army) - Christian Iron Guard - Christian Westboro Baptist church - Christians

Christian Tsarist Russia - Christian The Crusades - Christian & Catholic The Troubles - Catholic & Christian The Holocaust - Catholic & Christian The Book burnings - Catholic & Christian The heretic burnings - Christian Backing of the institution of slavery!!!!-----

I don't blame Jews and Christians for what they have been doing from the past till now but I do blame it's the fault of their religions!

So the bible is responsible for many evil acts done in our world and creating Israel was just 1 of them which caused 9/11. The bottom line is the words of the bible are the main cause of 9/11 if the bible didn't have existed the current Israel never had formed and so as 9/11 would not have happened. 9/11 and the current Israel are both results of the words of the old testament /Torah/Bible. BY MR.FAISAL FAHIM

1 of The most recommended book of MR.FAISAL IS ("The Bible, the Qu'ran and Science: The Holy Scriptures Examined in the Light of Modern

Knowledge: 4 books in 1") Authored by Mr. Faisal Fahim, Dr. Maurice Bucaille, Dr. Zakir Naik.

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Message from the author: My intention is not to criticize any one's beliefs. It's okay to agree or disagree with my book. This entire book is not totally written by me. It is based on a research project done by me. The book is as the title goes. The information is arranged & organized by me & all sources of all documents or information is mentioned inside the book. Purpose of my book is to share the knowledge which is available in many sources & I have mentioned them in the book. Hope you enjoy & share my book. "The greatest creation of god is us. The true race of us the 1 & only us, all of us the mankind simply 1 race of humanity.

Love is the only antidote of hate. so, love, peace & God bless for all. knowledge is not only power but it is indeed freedom to speak out the truth of an existence and I will share it to set it free. Thank you for reading.

DID ISLAM EXIST BEFORE MUHAMMAD?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible,

Quran & Torah were great messengers prophets of god not sons of god they were created by

1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were

messengers, prophets of god. How can creator be part of what he has created Himself!!! So

he is not part of any creation again he is not a creation & has no partners no father, mother,

daughter, son, brother, sister, wife & no gender simply unique beyond comparable & 1 & 1

only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell.

Because all previous books were massed up by humans Allah sent his last messenger not son

or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven).Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran.

Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran &science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive &after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god.

Christianity started after Jesus was gone, Jesus will comeback & die as a human& Muslim. Quran is the only accurate 100% words of god &word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Islam is against Terrorism?

One of the distinctive characteristics of the times we live in is the overwhelming presence of violence in our societies. Whether it is a bomb going off in a market place, or the hijacking of an aircraft where innocent people are held at ransom to achieve political ends, we live in an age, where the manipulation and loss of innocent lives has become commonplace.

Such is the all-pervasive nature of indiscriminate violence, that "terrorism" is considered as one of the prime threats to peace and security in our societies.

The word terrorism came into wide usage only a few decades ago. One of the unfortunate results of this new

terminology is that it limit the definition of terrorism to that perpetrated by small groups or

individuals. Terrorism, in fact, spans the entire world, and manifests itself in various forms. Its perpetrators do not fit any stereotype.

Those who hold human lives cheap, and have the power to expend human lives, appear at different levels in our societies. The

frustrated employee who kills his colleagues in cold-blood or the oppressed citizen of an occupied land who vents his anger by

blowing up a school bus are terrorists who provoke our anger and revulsion. Ironically however, the politician who uses age-old ethnic animosities between peoples to consolidate his position, the head of state who orders "carpet bombing" of entire cities, the exalted councils that choke millions of civilians to death by wielding the insidious weapon of sanctions, are rarely punished for their crimes against humanity.

It is this narrow definition of terrorism that implicates only individuals and groups, that has caused Muslims to be associated with acts of destruction and terror in the popular media. Often, the religion of Islam is held responsible for the acts of a fringe minority among Muslims.

Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for "peace" and "submission to God", encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence. Sanctity of human life The Glorious Qur'an says:

"...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first

and the foremost basic right of a human being is the right to live. The Glorious Qur"an says:

"...if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people." [Al-Qur"an 5:32]

Such is the value of a single human life, that the Qur'an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur'an prohibits homicide in clear terms. The taking of a criminal's life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.

Ethics of WAR

Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the noncombatants of the enemy country. As far as the noncombatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: "Do not kill any old person, any child or any woman" [1].

"Do not kill the monks in monasteries" or "Do not kill the people who are sitting in places of worship." [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and observed:

"She was not fighting. How then she came to be killed?"

Thus noncombatants are guaranteed security of life even if their state is at war with an Islamic state.

Jihad

JIHAD While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word „jihad“. The term „jihad“ has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says: "And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her. Martin Luther King Jr., quite aptly said: "We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.

History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote:

"History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."[3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries.

Countries such as Egypt, Morocco, Palestine, Lebanon,

Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says:

"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things." [Al-Qur'an 2:256]

Islam- The Great Unifier

Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin:

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)." [Al-Qur'an 49:13]

Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

Conclusion of the entire book : He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.Al-Quran.

There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only.

The Quran proves God exists .Jesus was born without a father. There is no doubt in the

evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble
 itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to
 men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows
 (all things) both secret and open; He, Most Gracious, Most Merciful. 23 .Allah is He, than
 Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and
 Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the
 Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to
 Him. 24 .He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the
 heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

{Al-Hashr- Al Quran}1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the
 Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes
 into the earth, and all that comes out thereof; all that comes down from the sky and all that
 ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3 .The Unbelievers say,
 "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon
 you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the
 heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:

4 .That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5 .But those who strive against Our Signs, to
 frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6 .And those to
 whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that

is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. 3. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth or in the heavens. 6.

He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire.

{Surah Baqarah Quran}284. To Allah belongeth all that is in the heavens and on earth.

Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it.

He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

(ONLY GOD IS ALL KNOWN & SATAN,HUMANS,ANGELS,JINNS ARE

NOT ALL KNOWN.THE QURAN"S INFORMATION IS ACCURATE BECAUSE IT"S THE FINAL, LAST BOOK OF THE TRUE1GOD LORD ALLAH.)

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided."[Quran 16:125] **Allah also says** ""Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33) **Prophet Muhammad (PBUH) said:**"If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No.

2406).Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran

Yet do they worship, besides Allah, things that can neither profit them nor harm them: and

the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran And

I have sent you only as a giver of good news and as a warner. 25.56 Say:

"No reward do I ask of you for it but this: that each one who will may take a (straight)

Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah: 159) **Prophet**

Muhammad

(PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over". The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

Information arranged and organized by MR.FAISAL FAHIM

Christianity teaches god is 3in1 and Jesus is son of god which makes it a polytheist religion similar to Hinduism since they believe god is 3million 33 thousand 300 in 1.And Christianity worships a man called Jesus just like

Buddhists worship a man called Buddha. Since Mariam is mother of Jesus and the father and son are 1 then Maryam is also the mother of god the father so Christianity is simply not logical and a false man made religion. Judaism

believes in 1 god but you have to born from a Jew to be a Jew so it makes no sense because true religion of god should be for the whole of humanity not for just a group of people!. Some Jews don't even believe in heaven or hell. Torah teaches the earth has pillars corners which is false. True religion should teach it's for the whole of humanity so any race of people or any 1 can convert to it and it should teach god is only 1in1 and has no partners and Islam is the only religion which is for every1 who wants to convert its not Judaism and Islam also teaches god is simply and only 1 not 3in1. The holy ghost was no god maybe peter and Paul were possessed by Satan and thought it was god and called it holy ghost.so following the false illogical religions is like following the Satan and the ultimate goal of Satan is to take humankind towards hell & make people associate false partners with god like holy spirit etc. Torah and Bible are full of errors and god never errors only Satan and humans errors. Arabic Quran has no errors but translations and printings can have errors. Muhammad received the Quran through angel Gabriel from god. Quran is the last final revelation from god to Prophet Muhammad the last final seal of prophets. He received the Quran which completed the religion of god and with Quran all other previous holy books were cancelled by god and Quran is the only book to be followed and Islam is the complete religion from god for the whole of humanity. Since

Judaism

teaches there is no heaven or hell it clears that their holy books have been changed they are

corrupted & are full of errors so it is a man-made religion. Islam tells god created this world

for humans & humans are created for akhirat which refers to heaven & hell. Sins lead us to

hell and praying, worshipping leads us to rewards & heaven. Christianity teaches god is 3in1

& their gods are 1god the father, 2 god Jesus the son of god, 3 the holy ghost or spirit so

Christianity is simply a polytheist religion. All these makes it clear that Judaism

& Christianity have been changed & are corrupted so they have errors & they are false man made religions.

Islam is the only religion which is for whole of humanity & teaches in 1 god only & believes in

hell & heaven in the same time & says to hope and pray for going to heaven. So Islam is the

final & complete religion of God and all other religions such as Christianity & Judaism are incomplete false man made changed, corrupted religions with errors. The original torah and bible don't exist anymore & Allah will protect the Quran until the Day of Judgment. So there is no other god except 1 Allah alone and Moses, Jesus and Muhammad are only prophets and messengers of god.

This book is like a little dictionary. Please share the book and the knowledge of the book. If you read this book please pray for me to Allah to give me the best Jannah/heaven. Thank you and may Allah give you best Jannah/heaven too. Ameen.

Sincerely, (Faisal Fahim)

THE TRESSURES OF ISLAM HAS BEEN UNLEASHED. ISLAM IS THE ONLY TRUE RELIGION AND THE ONLY SOLUTION FOR HUMANITY. A REQUEST FROM FAISAL: IF YOU LIKE THIS BOOK PLEASE SHARE IT AND FEEL FREE TO WRITE AN HONEST REVIEW. THERE IS NO GOD EXCEPT ONE ALLAH ALONE. MAY GOD REWARD YOU FOR A GOOD INTENSION. AMEEN.

Asmaul Husna - 99 Names of Allah

	Arabic	English Translation
1	Allah (الله)	The Greatest Name
2	Ar-Rahman (الرحيم)	The All-Compassionate

3	Ar-Rahim (لرحيم)	The All-Merciful
4	Al-Malik (ليلب)	The Absolute Ruler
5	Al-Quddus (لقدس)	The Pure One
6	As-Salam (لسلبي)	The Source of Peace
7	Al-Mu'min (ليؤي)	The Inspirer of Faith
8	Al-Muhaymin (ليلي)	The Guardian
9	Al-Aziz (لعزيز)	The Victorious
10	Al-Jabbar (لجب د)	The Compeller
11	Al-Mutakabbir (ليتببد)	The Greatest
12	Al-Khaliq (لخلق)	The Creator
13	Al-Bari' (لبدي)	The Maker of Order
14	Al-Musawwir (ليص د)	The Shaper of Beauty
15	Al-Ghaffar (لغف د)	The Forgiving
16	Al-Qahhar (لقل د)	The Subduer
17	Al-Wahhab (للب)	The Giver of All
18	Ar-Razzaq (لرزق)	The Sustainer
19	Al-Fattah (لفت ح)	The Opener
20	Al-'Alim (لعلبي)	The Knower of All
21	Al-Qabid (لقبض)	The Constrictor
22	Al-Basit (لبسط)	The Reliever

23	Al-Khafid (ض ل خ ف)	The Abaser
24	Ar-Rafi (ل د ف ع)	The Exalter
25	Al-Mu'izz (ليعز)	The Bestower of Honors
26	Al-Mudhill (ليصل)	The Humiliator
27	As-Sami (لسييع)	The Hearer of All
28	Al-Basir (لبصي د)	The Seer of All
29	Al-Hakam (لحيي)	The Judge
30	Al-'Adl (لعدل)	The Just
31	Al-Latif (للطي ف)	The Subtle One
32	Al-Khabir (لخبيد)	The All-Aware
33	Al-Halim (لحيي ي)	The Forbearing
34	Al-Azim (لع يي)	The Magnificent
35	Al-Ghafur (لغف د)	The Forgiver and Hider of Faults
36	Ash-Shakur (لشب د)	The Rewarder of Thankfulness
37	Al-Ali (لعلو)	The Highest
38	Al-Kabir (لبييد)	The Greatest
39	Al-Hafiz (لحيي)	The Preserver

40	Al-Muqit (لِيَقِي ت)	The Nourisher
41	Al-Hasib (لِحَسِي ب)	The Accounter
42	Al-Jalil (لَجَلِيل)	The Mighty
43	Al-Karim (لِكَرِيمِي)	The Generous
44	Ar-Raqib (لِرَاقِب)	The Watchful One
45	Al-Mujib (لِيَجِي ب)	The Responder to Prayer
	46 Al-Wasi (لِوَسْع)	The All-Comprehending
47	Al-Hakim (لِحَكِيمِي)	The Perfectly Wise
48	Al-Wadud (لِدِد)	The Loving One
49	Al-Majid (لِيَجِي د)	The Majestic One
50	Al-Ba'ith (لِبْعَث)	The Resurrector
51	Ash-Shahid (لَشْهِيْد)	The Witness
52	Al-Haqq (لِحَق)	The Truth
53	Al-Wakil (لَوَكِيل)	The Trustee
	54 Al-Qawiyy (لِقَوِي)	The Possessor of All Strength

55	Al-Matin (ليت ي)	The Forceful One
56	Al-Waliyy (لـو)	The Governor
57	Al-Hamid (لحييد)	The Praised One
58	Al-Muhsi (ليحصو)	The Appraiser
59	Al-Mubdi' (ليبدئ)	The Originator
60	Al-Mu'id (ليعي د)	The Restorer
61	Al-Muhyi (ليحيو)	The Giver of Life
62	Al-Mumit (ليمييت)	The Taker of Life
63	Al-Hayy (لـح ي)	The Ever Living One
64	Al-Qayyum (لقي ي)	The Self-Existing One
65	Al-Wajid (لـج د)	The Finder
66	Al-Majid (لي جـد)	The Glorious
67	Al-Wahid (لـح د)	The One, the All Inclusive, The Indivisible
68	As-Samad (لصيد)	The Satisfier of All Needs
69	Al-Qadir (لق د د)	The All Powerful
70	Al-Muqtadir (ليقتدد)	The Creator of All Power

71	Al-Muqaddim (ليقدي)	The Expediter
72	Al-Mu'akhkhir (ليؤخذ)	The Delayer
73	Al-Awwal (المول)	The First
74	Al-Akhir (المؤخر)	The Last
75	Az-Zahir (الظاهر)	The Manifest One
76	Al-Batin (الباطن)	The Hidden One
77	Al-Wali (الوالي)	The Protecting Friend
78	Al-Muta'ali (المتعال)	The Supreme One
79	Al-Barr (البار)	The Doer of Good
80	At-Tawwab (التواب)	The Guide to Repentance
81	Al-Muntaqim (المتق)	The Avenger
82	Al-'Afuww (العفو)	The Forgiver
83	Ar-Ra'uf (الرؤوف)	The Clement

84	Malik-al-Mulk (ي لب ليلب)	The Owner of All
85	Dhu-al-Jalal wa-al-Ikram (ص لجل ل لبد)	The Lord of Majesty and Bounty
86	Al-Muqsit (ليقسط)	The Equitable One
87	Al-Jami' (لج يع)	The Gatherer
88	Al-Ghani (لغ و)	The Rich One
89	Al-Mughni (ليغ و)	The Enricher
90	Al-Mani' (لي ع)	The Preventer of Harm
91	Ad-Darr (لض د)	The Creator of The Harmful
92	An-Nafi' (ل فع)	The Creator of Good
93	An-Nur (ل َ د)	The Light
94	Al-Hadi (لل دي)	The Guide
95	Al-Badi (لبديع)	The Originator
96	Al-Baqi (لب قي)	The Everlasting One
97	Al-Warith (ل دث)	The Inheritor of All
98	Ar-Rashid (لدشيد)	The Righteous Teacher
99	As-Sabur (لصب د)	The Patient One

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His

Path, and He is the Best Aware of those who are guided."[Quran 16:125]

Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

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Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord!

**25.55 Quran And I have sent you only as a giver of good news and
as a warner. 25.56**

**Say: “No reward do I ask of you for it but this: that each one who will may
take a (straight) Path to his Allah.” 25.57 Al-Quran**

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah: 159) Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over". The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."

[Saheeh Muslim]

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR. ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR. ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS. MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH. SPREAD THE MESSAGE OF THE PROPHET MUHAMMAD PBUH. SHARE THE KNOWLEDGE OF ISLAM. SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO CONTINUE THIS GREATEST SUNNAH & EXPECT THE REWARD FROM ALLAH ONLY. ISLAM IS PEACE, LOVE, MERCY, KIND, HUMBLE, HONEST & THE ONLY FINAL TRUE RELIGION FROM GOD. MAY ALLAH GUIDE US ALL .AMEEN.

The most recommended book of MR. FAISAL IS ("The Bible, the Qu'ran and Science: The Holy Scriptures Examined in the Light of Modern Knowledge: 4 books in 1") Authored by Mr. Faisal Fahim, Dr. Maurice Bucaille, Dr. Zakir Naik. AND

IT'S AVAILABLE ON AMAZON, www.barnesandnoble.com, www.createpace.com/4459947

INFORMATION ARRANGED AND ORGANIZED BY MR. FAISAL FAHIM.

The most important and rewardful Prayers are the 5 times obligatory prayers & the 5 times 5 prayers rewards are equal to 50 prayers and this hadith proofs it: Narrated Malik bin Sasaa: The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my

heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper asked, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you?' Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' - (The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed O son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put

up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)' " Allah's Apostle was addressed by Allah, "I have decreed My obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." - Sahih Al-Bukhari 4:429

Narrated Salim's father: In the life-time of the Prophet(SAW) whosoever saw a dream would narrate it to Allah's Apostle(SAW). I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be

afraid. I narrated the dream to Hafsa who told it to Allah's Apostle(SAW). The Prophet(SAW) said, "Abdullah is a good man. I wish he prayed Tahajjud." After that „Abdullah (i.e. Salim's father) used to sleep but a little at night. [Bukhari]

Volume 1, Book 11, Number 688: Narrated Abu Huraira: The Prophet said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhr prayer in its early time, they would race for it. If they knew the reward for the 'Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it." Saheeh bukhari

The Sunnah Prayer Of Fajr

1)'A'isha (radiallahu anha) said, "The Messenger of Allah (salallahu alayhi wa sallam) was not as regular in any supererogatory (nafl) prayer as he was in the two rak'ats before Fajr." (Sahih Muslim 1:251)

2)'A'isha (radiallahu anha) said, "I did not observe the Messenger of Allah (salallahu alayhi wa sallam) hasten towards any supererogatory (nafl) prayer as fast as he would to perform the two rak'ats before Fajr." (Sahih Muslim

1:251)

3)'A'isha (radiallahu anha) reports that the Messenger of Allah

(salallahu alayhi wa sallam) said, "The two (sunnah) rak'ats of Fajr are more superior than the world and everything within it." (Sahih Muslims 1:251)

4)'A'isha (radiallahu anha) reports that the Messenger of Allah (salallahu alayhi wa sallam) said regarding the two (sunnah) rak'ats at the break of dawn, "They are more beloved to me than the entire world." (Sahih Muslim 1:251)

5)Abu Hurayra (radiallahu anh) narrates that the Messenger of Allah (salallahu alayhi wa sallam) said, "Do not abandon the sunnah rak'ats of Fajr, even if horses trample over you." (Sunan Abu Dawud 1:186, Athar alSunan 1:224)

Translation: Hadhrat Ka'ab Bin 'Ujrah (May Allah be well pleased with him) told Hadhrat Abdur Rahmaan Bin Abu Laila: Should I not give you a beautiful gift, which I heard from the Holy Prophet (Sallallahu alaihi wa sallam)? He said: Why not! You give me that gift. Then Hadhrat Ka'ab said: We asked the Holy Prophet (Sallallahu alaihi wa sallam): How should we send Durood on your family?

Allah Most High has taught us how to greet them with Salaam.

Then the Holy Prophet (Sallallahu alaihi wa sallam) said: Say this:

**Allahumma Salli 'Ala (Sayyidina) Muhammadin
Wa 'Ala Aali (Sayyidina) Muhammadin Kama Sallayta 'Ala
(Sayyidina) Ibraheema Wa 'Ala Aali Sayyidina Ibraheema
Innaka Hameedum Majeed. Allahumma Barik 'Ala
(Sayyidina)**

**Muhammadin Wa 'Ala Aali (Sayyidina) Muhammadin
Kama Barakta 'Ala (Sayyidina) Ibraheema Wa 'Ala Aali
Sayyidina**

**Ibraheema Innaka Hameedum Majeed. (Sahih
Bukhari, Hadith No. 3370)**

Hadith No. 1

Hazrat Abdullah bin Mas'ud (r.a) narrated:

I asked the Messenger of Allah (saaw) "Which practice is most preferred by Allah (swt)?" The Messenger of Allah (saaw) replied "Offering Prayer within the prescribed time". I asked again

"what is the next most preferred practice by Allah (swt)?" The Messenger of Allah (saaw) replied "to do good deeds to and for your parents". I asked again "what is the next most preferred practice by Allah (swt)?" The Messenger of Allah (saaw) replied " To struggle in the way of Allah (swt). (Bukhari and Muslim)

Hadith No. 2

Hazrat Abu Umaamah (r.a) narrated:

"The Messenger of Allah (saaw) said "When a person stands up for prayer the doors of the Heavens will be opened for him and all the obstructions between Allah (swt) and him will be removed and the hoors (women of paradise) will be there to welcome him. However this will only last until the person praying begins to unnecessarily clear the nose and throat." (Tabarani)

Hadith No. 3

Hazrat Abu Dhar (r.a) narrated:

"On one occassion the Messenger of Allah (saaw) went out on a winters day when leaves were falling from the trees. the Messenger

of Allah (saaw) grabbed two branches of a tree and said: "Oh Abu Dhar." Abu Dhar answered "I am here Oh Messenger of Allah (saaw)" Then the messenger of Allah (saaw) said "When a person performs his prayer for the sake of Allah (swt), then his sins will fall, like the leaves fall from the branches of a tree"

(Musnad Imam Ahmad)

Hadith No. 4

Hazrat Abu Hurairah (r.a) narrated:

The Messenger of Allah (saaw) said " the person who has purified himself before attending the mosque to perform prayer, then on his first step towards the mosque, one of his sins will be deleted (from his list of deeds) and on his second step, he will be elevated to one grade higher. This deletion of sins and elevation to a higher grade will continue in sequence with each consecutive step taken."

Hadith No. 5

Hazrat Zaid bin Khalid Johani (r.a) narrated:

The Messenger of Allah (saaw) said: "Whoever offers two rakats of prayer and makes no mistakes, then whatever his previous sins, they will

be forgiven (minor sins)." (Musnad Imam Ahmad)

Hadith No. 6

Hazrat Abu Hurairah (r.a) narrated the hadith whereby the Messenger of Allah (saaw):

"Between the five prayers and from one Jummah to another and from one month of Ramadan to another, all the sins committed between each period will be deleted if you avoid the graver sins" (Muslim)

Abdullah ibn Shaqiq said: "I asked Aisha about the prayer of the Prophet and she said, 'He would pray four rakat before zuhr and two after it.'" [Sahih Muslim]

In a hadith recorded by Imam Bukhari, Aisha (radi Allahu anha) said: "The Prophet never left praying four rakat before Zuhr and two rakat before Fajr under any circumstances."

"O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles." (Al-Qur'an 5:6)

“The key to Paradise is the (stipulated) prayer. And key to prayer is cleanliness.” (Ahmed)

“Purification is half of faith.” (Muslim)

“Taking a bath on Friday is a must for every adult.” (Bukhari)

“And establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt.” (Al-Qur’an 29:45) 5:6

“See you not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise” (Al-Qur’an 24:41)

“Pray as you have seen me praying.” (Bukhari)
(Our intention must always be to perform salah, to the best of our ability as exemplified by the Holy Prophet Muhammad (PBUH).)

“One of the best deeds is to offer salah (prayer) in its early time.” (Tirmidhi)

“The key to Paradise is the (stipulated) prayer. And key to prayer is cleanliness.” (Ahmed)

DIRECTION OF KA’BAH FROM VARIOUS CITIES

CHAPTER 1 ‘IBADAH (WORSHIP)

LONDON

NEW YORK MOSCOW

JIBRALTAR

LAGOS

TOKYO

JAKARTA

SANTIAGO

CAPE TOWN SYDNEY

The word ‘Ibadah comes from the Arabic “Abd”, which means slave or servant. Man is a born subject and servant of Allah. When he turns to Allah with humility and devotion, he performs an act of ‘Ibadah. ‘Ibadah is a means for purifying man’s physical and spiritual life. In Islam, every good deed performed to seek the pleasure of Allah is an act of worship.

The obligatory rituals of ‘Ibadah are prayers (Salah), fasting (Saum), (Zakah) charity, pilgrimage (Hajj), and struggling in the way of Allah (Jihad). These along with Iman are often called the pillars of Islam. Islam is an integral whole. It covers all aspects of man’s life. The pillars unite all human activities, spiritual and material, individual and collective.

The obligatory rituals of ‘Ibadah make “faith” (Iman) to play a practical and effective role in the human life. ‘Ibadah is therefore something positive. It is the means by which the faithfuls can serve Allah as well as their fellow men. The Salah, which is the subject of this booklet, is an essential part of ‘Ibadah. The Prophet (S.A.W) is reported to have said:

“Salah is the pillar of Islam and whosoever abandons it, demolishes the very pillar of religion”. Salah the Muslim prayer

Amounts of Rakah for each prayer

Fajr:

i) First two rakat Sunnat Mokadda

ii) Two rakat Fard Zuhr:

i) Four rakat Sunnat Mokadda ii) Four rakat Fard iii)

Two rakat sunnat Mokadda iv) Two rakat Nafl

(Optional but spiritually beneficial) Asr:

i) Four rakat sunnat ghair mokadda (Optional but spiritually beneficial) ii)

Four rakat Fard

Maghrib

i) Three rakat Fard ii) Two rakat Sunnat Mokadda iii)

Two rakat nafl (Optional but spiritually beneficial) Isha:

i) Four rakat sunnat e Ghair Mokadda (Optional but spiritually beneficial) ii)

Four rakat Fard iii) Two Rakat Sunnat Mokadda iv) Two rakat Nafl (Optional but spiritually beneficial)

v) Three rakat Wajib vi) Two rakat Nafl (Optional but spiritually beneficial)

Must be with Wudu for all Salahs.

Salatul Ishraq : Saaiduna Anas Bin Malik Radiallahu Anhu narrates that the Prophet of Allah Sallallahu Alahi Wasalam said “Whosoever offers his fajr prayer in congregation, then remains seated making zikr of Allah until the sun rises and thereafter offers two rakats, they will receive the reward of performing a Hajj and Umrah”. (Sunan Tirmizi)

The Salah of the Prophet (may Allah's blessings and peace be upon him)

Hadrat Mughira (may Allah be pleased with him) said that the Prophet (may Allah's blessings and peace be upon him) prayed for so long in the night in standing posture that his feet got swollen up. His companions said to him, "O Prophet of Allah! Why do you exert so much when Allah (The Glorified and the Exalted) has forgiven you all sins." The Prophet (may Allah's blessings and peace be upon him) replied, "Should I not be a grateful servant of Allah?" (Bukhari, Muslim)

Adhan and Iqama

Narrated Hadrat Anas (may Allah be pleased with him): The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilal (may Allah be pleased with him) was ordered to pronounce the Adhan for the prayer by saying its wordings twice, and for the Iqama (the call for actual standing for the prayers in rows) by saying its wordings once (except for Qad - Qamatis-Salat which should be said twice). (Bukhari)

First Questioning will be about Salah

On the authority of Hadrat Abu Huraira (may Allah be pleased with him), who said that Allah's Messenger (may Allah's blessings and peace be upon

him) said: The first of his actions for which a servant of Allah (The Glorified and the Exalted) will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded; and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (The Glorified and the Exalted) will say: See if My servant has any optional prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion. (Tirmidhi, Abu Dawud, an-Nasai, Ibn Majah and Ahmad). (Hadith Qudsi)

Pray in All Circumstances

Narrated 'Imran bin Husain (may Allah be pleased with him): I had piles, so I asked the Prophet (may Allah's blessings and peace be upon him) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side." (Bukhari)

Salah Erases Sins

Hadrat Abu Huraira (may Allah be pleased with him) said: The Prophet (may Allah's blessings and peace be upon him) said, "Let anyone tell me; if a stream flows by the house of any person and he baths in it five times a day, whether any dirt will remain on his body." The companions replied that no dirt would remain in such a case. He said, "So is the case with prescribed prayers. Allah forgives men's sins (minor) on their account." (Bukhari, Muslim)

Salah is the Best Deed

Hadrat Abdullah Ibn Masud (may Allah be pleased with him) said that he enquired of the Prophet (may Allah's blessings and peace be upon him) what was the best deed in the sight of Allah. The Prophet (may Allah's blessings and peace be upon him) replied, "To say prescribed prayers at stated hours." I asked what was the next best. He said, "To be good to parents." I again asked what deed ranked next.

He said, "To do Jihad in the way of Allah." Ibn Masud (may Allah be pleased with him) says that if he had gone on asking, the Prophet (may Allah's blessings and peace be upon him) would have told him more. (Bukhari, Muslim)

Salah Brings Salvation

Hadrat Abdullah bin Amr (may Allah be pleased with him) said that one day the Prophet (may Allah's blessings and peace be upon him) was talking about prescribed prayers and he said, "Whoso is regular in his prayers it will illumine his face, testify to the firmness of his faith and be the cause of his salvation on the Day of Judgement. And whoso neglects the prayers will neither acquire any glow nor staunchness of faith nor any means of salvation and he will join, on the Day of Resurrection, the company of Korah (Qarun), Pharoah, Haman and Ubay bin Khalaf." (Ahmad, Darimy, Baihaqi)

The Merit of Each Salah

Narrated by Hadrat Ibn 'Umar (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) said, "Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property." (Bukhari)

Hadrat Abu Huraira (may Allah be pleased with him) said: The Prophet (may Allah's blessings and peace be upon him) said, "If people only knew the reward of giving the prayer-call or the merit of standing in the first row of the congregational prayers, they would insist on drawing lots for finding a place therein. And if they could know the merit of repairing to the mosque early for noon prayers, they would go there running and if they were to know the blessings of night and early morning prayers, they would go to the mosque dragging themselves on their buttocks if they had not the strength to walk upto it" (Bukhari, Muslim) Say Prayers in Congregation

Hadrat Abu Darda (may Allah be pleased with him) said: They Holy Prophet (may Allah's blessings and peace be upon him) said, "If they are three persons in a habitation or in a jungle and they do not say their prescribed prayers jointly, it would mean that the devil has gained ascendancy over them. Therefore, make a rule for yourselves to say congregational prayers, for a goat which leaves the flock is devoured by the wolf." (Ahmad, Abu Dawud, an-Nasai)

Merit of the Congregational Prayer

Hadrat Anas bin Malik (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by 25 times, and his prayer in the congregational mosque is prayer by 500 times, and his prayer in the farthest mosque Masjid Aqsa (of Jerusalem) is prayer by 50,000 times and his prayer in my mosque is prayer by 50,000 times and his prayer in the sacred mosque (of Ka'ba) is prayer by 100,000 times. (Ibn Majah)

The Timing of the Five Prayers

Hadrat Abdullah bin Amr (may Allah be pleased with him) reported that Allah's

Messenger (may Allah's blessings and peace be upon him) said: The time of Zuhr prayer remains till the sun declines and the shadow of a man becomes double his length and so long as the Asr prayer does not come, and the time of Asr prayer remains so long as the sun does not become yellow: and the time of Maghrib prayer remains so long as the red hue does not disappear; and the time for Isha prayers remains up to the midnight, and the time for Fajr prayer runs from the appearance of dawn till the sun does not rise, but when the sun rises, keep away from prayer because it rises between two horns of the devil. (Muslim)

How to Perform Salah

Hadrat Abu Hamid as Sayidi (may Allah be pleased with him) narrated amongst ten of the companions of the Prophet (may Allah's blessings and peace be upon him): I know better than you about the prayer of Allah's Messenger (may Allah's blessings and peace be upon him). They asked: Narrate. He said: When the Prophet (may Allah's blessings and peace be upon him) stood for prayer, he raised his hands

till he took them opposite his shoulders, then he recited takbir, then he read (the Qur'an), then he recited takbir and raised up his hands till he took them opposite his shoulders, then bowed placing his palms upon his knees, then making himself straight, neither lowering his head nor raising it up. Then he raised up his head saying, "Allah hears one who praises Him": then he raised up his hands till he took them opposite his shoulders by being straight: and he said: "Allah is the greatest." Then he lowered himself to the ground in prostration keeping his hands away from his two sides and bending the toes of his feet, he raised up his head and bent his left foot and sat on it, then he sat straight till every bone returned to its proper place. Next he prostrated and said: "Allah is Most Great", raising himself, and bent on his left foot and sat on it. Then he sat straight till every bone returned to its proper place. Then he stood up and did the same thing in the second Rak'at. At the end of the two Rak'ats he stood and said takbir raising up his hands till he took them opposite his shoulders, just as he recited takbir when he opened the prayer, then he did the same in the remaining portion of his prayer till when the prostration in which there was Taslim, he put out his left foot and sat on his hip bone upon his left side. Then he uttered Taslim. They said: You have spoken the truth. He used to pray thus. (Abu Dawud)

Straight Rows in Salah

Hadrat Anas (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: make your rows straight, because the straightening of lines is part of the Aqamat of prayer. (Bukhari and Muslim)

Follow the Imam

Hadrat Anas (may Allah be pleased with him) said: Allah's Messenger (may Allah's blessings and peace be upon him) led us in prayer one day, and when he finished his prayer he faced us and said, "O people, I am your Imam, so do not bow, prostrate yourselves, stand, or go away before I do, for I see you both in front of me and behind me." (Muslim)

Hadrat Abu Huraira (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: The Imam is appointed to be followed. So when he recites takbir, recite takbir: and when he recites (Qur'an), keep silent. (Abu

Dawud, an-Nasai, Ibn Majah)

Dua After Salah

Hadrat Sawbhan (may Allah be pleased with him) reported that when Allah's Messenger (may Allah's blessings and peace be upon him) finished his prayer, he begged pardon thrice (Istighfaar) and said:

O Allah! Thou are Peace, and from Thee is peace. Thou are Blessed,
O Lord of Glory and Honour. (Muslim)

Tasbih After Salah

Hadrat Ka'ab bin Uzrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: There are some recitations after prayer, of which the reciters or the doers at the end

of each obligatory prayer will not be disappointed -Tasbih for 33 times, Tahmid for 33 times and Takbir for 34 times. (Muslim)

Dua Qunut in Salah

Narrated Hadrat Anas (may Allah be pleased with him): The Qunut used to be recited in the Maghrib and the Fajr prayers. (Bukhari)

Salatus-Safar

Narrated Hadrat Ibn 'Abbas (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) once stayed for nineteen days and prayed shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer. (Bukhari)

Narrated Hadrat Ibn 'Abbas (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to offer the Zuhr and 'Asr prayers together on journeys, and also used to offer the Maghrib and 'Isha' prayers together. (Bukhari)

Friday Prayers

Narrated Hadrat Abu Huraira (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice).

The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumu'a prayer) they

(i.e. angels) fold their papers and listen to the Khutba." (Bukhari)

Hadrat Abdul Ja'ad az-Zumairi (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: Whoso gives up three Friday prayers by way of neglecting them, Allah (The Glorified and the Exalted) will seal up his heart.

(Abu Dawud, Tirmidhi, an-Nasai, Ibn Majah)

Eid Prayers

Narrated Hadrat Abdullah bin Umar (may Allah be pleased with him):

Allah's Messenger (may Allah's blessings and peace be upon him) used to offer the prayer of Eid-ul-Adha and Eid-ul-Fitr and then deliver the khutba after the prayer.

(Bukhari)

Salatul Witr

Narrated mother of faithful believers, Hadrat 'Aisha (may Allah be pleased with her): Allah's Messenger (may Allah's blessings and peace be upon him) offered Witr prayer at different nights at various hours extending (from the 'Isha prayer) up to the last hour of the night. (Bukhari) Sunnah Muakkadah Hadrat Umm Habiba (may Allah be pleased with her) reported Allah's Messenger (may Allah's blessings and peace be upon him) as saying, "A house will be built in paradise for anyone who prays in a day and a night twelve rakas (Sunnah prayers), four before and two after the noon prayer, two after the sunset prayer, two after the night prayer and two before the dawn prayer." (Tirmidhi)

Tahajjud

Hadrat Abu Ummah (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "Make Tahajjud prayers obligatory for yourselves. This is the way of pious gone before you and it is a means of attaining nearness to Allah, it atones for your sins and prevents their commission." (Tirmidhi)

Taraweh

Hadrat Abu Huraira (may Allah be pleased with him) says that the Prophet (may Allah's blessings and peace be upon him) used to encourage people to offer extra prayers (Taraweh) but would not give a positive direction for it. He used to say "Whoso offers Taraweh prayers devotedly and sincerely, all his former sins would be forgiven." The narrator says that this practice

continued after the passing away of the Prophet (may Allah's blessings and peace be upon him), during the khilafat of Sayyidina Abu Bakr (may Allah be pleased with him) and the early part of Sayyidina Umar's (may Allah be pleased with him) khilafat (then it became congregational) (Muslim)

Tahiyyatul Masjid

Narrated Hadrat Abu Qatada bin Rab'i Al-Ansari (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "If anyone of you enters a Mosque, he should not sit until he has offered a two Rak'at prayer." (Bukhari)

Salatul Tasbih

Hadrat Abdullah Ibn Abbas (may Allah be pleased with him) said that the Prophet

(may Allah's blessings and peace be upon him) said to Hadrat Abbas Ibn Abdul Muttalib (may Allah be pleased with him): O Abbas, O my uncle! Should I not give you, should I not tell you something in lieu of performance of which Allah will forgive all your past and future sins, old and new, done wittingly or unwittingly, evident or concealed. You should offer four Rak'ah of prayers in a way that in each Rak'ah after reciting surah Fatiha and a verse of the Qur'an say fifteen times "SubhanAllah wal Hamdulillah wa la ilaha Illallahu Wallahu Akbar" and then repeat it ten times before finishing the

bow, ten times on standing erect and ten times before finishing each of the prostrations, ten times in between them and ten times after the second prostration before getting up. Thus in each Rak'ah this has to be repeated seventy-five times. If you can, offer this prayer every day, if not once in every week or once in every month or at least once in a year. If even this is not possible, at least once in a life time." (Abu Dawud, Ibn Majah, Baihaqi)

Istikhara Prayer

Narrated Hadrat Jabir bin Abdullah As-Salami (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Qur'an. He used to say, "If anyone of you intends to do something, he should offer a two-Rak'at prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are able to do things while I am not, and You Know while I do not, and You are the Knower of the Unseen. O Allah! If You know that this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my present life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You Know that this matter is not good for me in my religion, in my present life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good whenever it may be, and make me be pleased with it." (Bukhari)

Salatul Istisqa (for rain)

Narrated Abbad bin Tamim from his uncle, "I saw the Prophet (may Allah's blessings and peace be upon him) on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two-Rak'ah prayer and recited the Qur'an aloud in them." (Bukhari) Sunnah Prayer on Sun Eclipse (salatul kusuf)

Narrated Hadrat Al-Mughira bin Shu'ba (may Allah be pleased with him): "The sun eclipsed in the life-time of Allah's Messenger (may Allah's blessings and peace be upon him) on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (may Allah's blessings and peace be upon him) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, pray and invoke Allah." (Bukhari)

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

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Salat-ut-Tasbih: **Abu Rafi (R.A)** narrated that **Allah's Messenger (Peace be upon him)** said to **Abbas (R.A)**, "O Uncle! Shall I not join ties with you? Shall I not give you? Shall I not benefit you?" He said, "Of course, O Messenger of Allah!" So, he said, "O Uncle! Pray four raka'at. recite in each raka'ah the Surah Fatiha and a Surah and when you have finished the recital, say (Allahu Akbar Wal Hamdulillah Wa Subhan Allah) fifteen times before making the ruku. Then go into the ruku and repeat them ten times. Then raise your head and say the words ten times. Then go into prostrations and repeat them ten times, and raise your head and say the words ten times. Then prostrate and say the words ten times, and (again) raise your head and repeat them ten times before you stand up. So, this is (in all) seventy five in each raka'ah and it three hundred in all four rak'at. Even if your sins are like the sand particles of Aaliy, Allah will forgive them for you". He (Abbas (R.A) said, "O Messenger of Allah! Who can stand up for it every day?" He said, "If you cannot establish it every day, then observe it on Friday. And if you cannot do

that every Friday then observe it every month". And he did not cease to say that until he said, "Offer it once in a year". Imam Tirmidhi (R.A) said: This hadith as narrated by Abu Rafi is

Gharib.[Jami Tirmidhi (2/514)]

Salatul tahajjud : "Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station." (Surah Isra, 17:78-79). Here are some hadiths about tahajjud:

Abu Hurairah reports that the Messenger of Allah (saws) said: "Our Lord Descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'" [Bukhari and Muslim.]

Abdullah ibn `Amr reports that the Prophet (saws) said: "The most beloved fast to Allah is the fast of (Prophet) Dawood (a.s.). And the most beloved prayer to Allah is the prayer of (Prophet) Dawood (a.s.). He (Prophet Dawood (a.s.)) would sleep half of the night and then pray during the next third of the night and then sleep during the last sixth of the night.And he would fast one day and not fast the next." [Bukhari and Muslim.]

Abu Hurayra (Allah be pleased with him) reports that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said, "The best prayer after the obligatory prayers is the night prayer." [Muslim]

Abd Allah ibn Salam (Allah be pleased with him) reports that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said, "O people! Spread the salams, feed others, maintain family ties, and pray at night when

others sleep and you will enter Heaven safely." [Tirmidhi, Hakim]

Narrated Al-Mughira: The Prophet(SAW) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave." [Bukahri]

Narrated Salim's father: In the life-time of the Prophet(SAW) whosoever saw a dream would narrate it to Allah's Apostle(SAW). I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle(SAW). The Prophet(SAW) said, "Abdullah is a good man. I wish he prayed Tahajjud." After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night. [Bukhari] Narrated 'Aisha: Allah's

Apostle(SAW) used to offer eleven Rakat and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Quran) before he would lift his head. He used to pray two Rakat (Sunna) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer. [Bukhari] 'Praying at Night in Ramadaan (Taraweeh)' of Sahih Bukhari.

226Narrated Abu Huraira: I heard Allah's Apostle saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." **227**Narrated Abu Huraira: Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul

Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

228Narrated 'Aisha: (the wife of the Prophet) Allah's Apostle used to pray (at night) in Ramadan.

229Narrated 'Urwa: That he was informed by 'Aisha, "Allah's Apostle went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people.

Allah's Apostle came out and the people prayed behind him. On the fourth night the

Mosque was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually). "

230 Narrated Abu Salama bin 'Abdur Rahman: that he asked 'Aisha "How was the prayer of Allah's Apostle in Ramadan?" She replied, "He did not pray more than eleven Rakat in Ramadan or in any other month. He used to pray four Rakat ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ----and then he would pray three Rakat (Witr)." She added, "I asked, 'O Allah's Apostle! Do you sleep before praying the Witr?' He replied, 'O 'Aisha! My eyes sleep but my heart does not sleep."

231 Narrated Abu Huraira: The Prophet said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven ."

232 Narrated Ibn 'Umar: Some men amongst the companions of the Prophet were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. Allah's Apostle said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the

Night of Qadr) should search in the last seven (nights of Ramadan)."

233 Narrated Abu Salama: I asked Abu Sa'id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced Itikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet . In the morning of the 20th of Ramadan, the Prophet came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in I'tikaf with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks.

Then the prayer was established and I saw Allah's Apostle prostrating in mud and water and I saw the traces of mud on his forehead."

234 Narrated 'Aisha: Allah's Apostle said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan."

235 Narrated Abu Said Al-Khudri: Allah's Apostle used to practice Itikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in Itikaf with him also used to go back to their houses.

Once in Ramadan, in which he practiced Itikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice Itikaf for these ten days (i.e. the middle 113rd but now I intend to stay in Itikaf for the last ten days (of the month); so whoever was in Itikaf with me should stay at his place of seclusion. I have verily been shown

(the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

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236 Narrated 'Aisha: The Prophet said, "Look for (the Night of Qadr)."

237 Narrated 'Aisha: Allah's Apostle used to practice Itikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan ,"

238 Narrated Ibn Abbas: The Prophet said, "Look for the Night of Qadr in the last ten nights of Ramadan ,' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively)."

239 Narrated Ibn 'Abbas: Allah's Apostle said, "The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan)." Ibn 'Abbas added, "Search for it on the twenty-fourth (of Ramadan)."

240 Narrated 'Ubada bin As-Samit: The Prophet came out to inform us about the Night of Qadr but two Muslims were quarreling with each other. So, the Prophet said, "I came out to inform you about the Night of Qadr but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadan).

241 Narrated Aisha: With the start of the last ten days of Ramadan, the Prophet used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers.

Umrah in (that month) is equivalent to Hajj.” Al-Bukhari (1782) and Muslim (1256) narrated that Ibn Abbaas said: The Messenger of Allaah (peace and blessings of Allah be upon him) said to a woman from among the Ansaar – Ibn Abbaas mentioned her name but I forgot it – “What kept you from performing Hajj with us?” She said: We only have two camels and the father of her son and her son had gone for Hajj on one camel, and he left us the other camel so that we could carry water on it. He said:

“When Ramadan comes, go for Umrah, for Umrah in (that month) is equivalent to Hajj.”

Narrated Abu Huraira: Some poor people came to the Prophet Muhammad Sallallahu Alayhi Wassalam and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer Salaah (prayer) like us and observe Sawm (fast) as we do. They have more money by which they perform the

Hajj, and ‘Umra; fight and struggle in Allah’s Cause and give in charity.” The Prophet Muhammad Sallallahu Alayhi Wassalam said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say SubhanAllah,

Alhamdulillah and Allahu Akbar thirty three times each after every (compulsory)

Salaah (prayer).” We differed and some of us said that we should say, SubhanAllah thirty three times Alhamdulillah thirty three times and Allahu Akbar thirty four times. I went to the Prophet Muhammad (sal-allahu-alleihi-wasallam) who said,

“Say, Subhan Allah and Alhamdulillah and Allahu Akbar all of them thirty three times.” [Sahih Bukhari; Hadith No. 479] “All Glory be to Allaah”

“All praise be to Allaah”

“Allaah is greater” Du’a after Salaah

“None has the right to be worshiped but Allaah alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things. O Allaah, there is none who can withhold what You give, and none may give what You have

withheld; and the might of the mighty person cannot benefit him against You” Our Beloved SalAllahu Alaihi Wasallam, said:

1. The Prophet Muhammad said, may Allah's peace and blessings be upon him: Your Heaven lies under the feet of your mother (Ahmad, Nasai).

Mu’awiyah ibn Jahima (RadhiAllahu 'anhu) reported, Jahima (RadhiAllahu 'anhu) came to the Prophet ﷺ and he said: “O Messenger of Allah ﷺ, I intend to join the expedition and I seek your advice.”

The Prophet ﷺ said, "Do you have a mother?"

He said, "Yes."

The Prophet ﷺ said, "Stay with her, for verily Paradise is beneath her feet."

[Sunan An-Nasa'i, Book of Jihad, Number 3104]

2. A man came to the Prophet and said, 'O Messenger of God! Who among the people is the most worthy of my good companionship? The Prophet said: Your mother. The man said, 'Then who?' The Prophet said: Then your mother. The man further asked, 'Then who?' The Prophet said: Then your mother. The man asked again, 'Then who?' The Prophet said: Then your father. (Bukhari, Muslim).

3. Abu Usaid Saidi said: We were once sitting with Rasulullah when a man from the tribe of Salmah came and said to him: O Messenger of Allah! do my parents have rights over me even after they have died? And Rasulullah said: Yes. You must pray to Allah to bless them with His Forgiveness and Mercy, fulfill the promises they made to anyone, and respect their relations and their friends (Abu Dawud and Ibn Majah).

4. Abdullah ibn Amr related that the Messenger of Allah said: The major sins are to believe that Allah has partners, to disobey one's parents, to commit murder, and to bear false witness (Bukhari, Muslim). 5. It is narrated by Asma bint Abu Bakr that during the

treaty of

Hudaibiyah, her mother, who was then pagan, came to see her from Makkah. Asma informed the Messenger of Allah of her arrival and also that she needed help. He said: Be good to your mother (Bukhari, Muslim). Our Beloved SalAllahu Alaihi Wasallam, said:

1. "Whoever meets Allah without ascribing anything to Him will enter Jannah."

[Bukhari]

2. "Whoever believes (has Imaan) in Allah and His Messenger (sal Allahu alayhi wa sallam), and establishes the prayer and fasts the month of Ramadan, it is incumbent upon Allah that He enters him in Jannah." [Bukhari]
3. "Whoever builds a masjid seeking by it the Pleasure of Allah, Allah will build for him a similar place in Jannah." [Bukhari]
4. "Whoever prays the two cool prayers (Asr and Fajr) will enter Jannah." [Bukhari]
5. "Whoever goes to the masjid (every) morning and in the afternoon (for the congregational prayer), Allah will prepare for him an honorable place in Jannah with good hospitality for (what he has done) every morning and afternoon goings." [Bukhari]
6. "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Jannah for him." [Bukhari]
7. "Whoever prays 12 rakaat in the day and night, a house in Jannah will be built for him." [Muslim]
8. "Whoever treads a path in search of knowledge, Allah will make easy for him the path to Jannah." [Bukhari]
9. "Whoever repeats after the muadhdhin from his heart (i.e., sincerely) will enter Jannah." [Abu Dawud]
10. "There is not one of you who perfects his wudu and prays two rakaat setting about them with his heart as well as his face except that Jannah would be mandatory for him." [Abu Dawud]
11. "Whoever says: 'I am pleased with Allah as my Rabb, and with Islam as my Deen, and with Muhammad (sal Allahu alayhi wa sallam) as my Prophet, Jannah would be mandatory for him.'" [Abu Dawud]
12. "Whosoever last words are: laa ilaaha il Allah, will enter Paradise." [Abu Dawud, Saheeh]
13. "Whoever says 'SubhanAllah al-Adheem wa biHamdihi, Glorified and Exalted is Allah, The Great, and with His Praise', a date-palm will be planted for him in Jannah." [Tirmidhi]
14. "Whoever dies and is free from three: arrogance, grudges and debt will enter Jannah." [Tirmidhi]
15. "Whoever raises two girls, he and I will enter Jannah." [Tirmidhi]
16. "Whoever calls the adhan for 12 years, Jannah will become mandatory for him." [ibn Maajah]
17. "Whoever asks Allah for Jannah three times, Allah will say: 'O Allah, enter him into Jannah.'" [Tirmidhi]
18. "Whoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah."

[Tirmidhi] 19. “Indeed, truthfulness leads to righteousness and indeed righteousness leads to Jannah.” [Bukhari]

20. “Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Jannah.” [Bukhari]

21. “O people, spread the salaam (greetings), feed the hungry, and pray while the people are asleep, you will enter Jannah in peace.” [Tirmidhi]

22. “(The performance of) Umrah is an expiation for the sins committed between it and the previous Umrah; and the reward of Hajj Mabruur (i.e., one accepted) is nothing but Jannah.” [Bukhari]

23. “Allah has ninety-nine Names, one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Jannah.” [Bukhari]

24. “I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims.” [Muslim]

25. "If somebody recites this invocation during the day, and if he should die then, he will be from the people of Jannah. And if he recites it in the night, and if he should die on the same day, he will be from the people of Jannah."

[Bukhari]

"Allahumma anta Rabbi la ilaha illa anta Khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa Wa'dika mastata'tu abu'u Laka bi ni 'matika wa abu'u Laka bidhanbi; faghfirli fa'innahu la yaghfiru-dh-dhunuba ill a anta. A'uidhu bika min sharri ma sana'tu, abu'u Laka bini' matika 'alaiya, wa Abu Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta"

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His

Path, and He is the Best Aware of those who are guided." [Quran 16:125]

Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran

Yet do they worship, besides Allah, things that can neither profit them nor harm

them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55

Quran And I have sent you only as a giver of good news and as a warner. 25.56

Say: "No reward do I ask of you for it but this: that each one who will may take a

(straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers." (Quran, al-Baqarah: 159) Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."

[Saheeh Muslim]

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT

BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS.HE WAS INSPIRED BY DR.ZAKIR NAIK.HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY.SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH. SPREAD THE MESSAGE OF THE PROPHET MUHAMMAD PBUH.SHARE THE KNOWLEDGE OF ISLAM. SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO CONTINUE THIS GREATEST SUNNAH & EXPECT THE REWARD FROM ALLAH ONLY.ISLAM IS PEACE, LOVE, MERCY, KIND, HUMBLE, HONEST & THE ONLY FINAL TRUE RELIGION FROM GOD.

MAY ALLAH GUIDE US ALL .AMEEN.

INFORMATION ARRANGED AND ORGANIZED BY MR.FAISAL FAHIM.

Introduction of the book:

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God. Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

THE QURAN PROVES WATER CAME FROM ROCKS FROM THE SPACE

(by FAISAL)Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans . Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist.But the quran already has the answer because the quran is more superior than science & it's the only 100% true book of God's words. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN.

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

God definition By Faisal: God does not born or die. Who has no beginning or end.

Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male & female to worship him & in different colors, languages, countries to respect & recognize each other. Tv, watch, computer, phone everything has a purpose. Purpose of us is not just only to eat, poo, have sex & sleep. purpose of life is to obey & worship the creator because humans are the most superior of

creation & our purpose is to serve god by praising & praying.No1 is superior whether you are black or white,arab or non arab,male or female .For god everyone is equal.Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah.

In Quran, It says “If you kill one human being it’s as if you have killed the entire of humanity. And if you save one human being. It’s as you saved the entire of humanity”. So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat. And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you won’t get poo & it’s a unholy thing you get it when you eat foods on earth & the 1 forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam&Eve were married & having sex for married couples

is not sin in islam. All humans are children of Adam & eve. In Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam& Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It’ll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam as light differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That’s the true miracle & it can only be done by one true creator. And that’s the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn’t born or die, has no image because there’s none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God. Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can’t be part of creation. If it’s part of creation then it’s not the creator or God or Allah. Even in Bible it says

Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened in a particular part of earth. Quran also tells it happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect & live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger than fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal (last, finish, end, final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16: prophet Muhammad (pbuh) mentioned by name in the old testament:

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter

5 verse 16: "Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee

Bayna Jerusalem." "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present. It's majestic plural noun like Elohim which refers to 1 God only. so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural. (Edited by Faisal) Was prophet Jesus punished for other peoples sins: No, it was his enemy whose look

was turned into the look & face of Jesus. Jesus was taken alive to heaven by God. Jesus will come back and will die on this earth as a human & messenger of Allah. From Adam to Moses to Jesus to Mohammad God sent all of them as messengers & they were all Muslims. God is the most just. He never does unjust. Every one will be punished for their own sins. God will never punish Jesus or anyone for the sins of others because that's unjust & common sense. God is the most merciful he will forgive whoever he wishes to. But the sinner will have to ask for forgiveness, beg for it & promise God to not to repeat it again & God will forgive. Pray to God: God you love forgiveness, you are the forgiver I'm a sinner so please forgive me. People judge people. Allah judges you by your heart. Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against Torah & Bible. Torah & Bible has so many errors. & according to science 80% of Quran matches with science & other 20% of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science. According to historians original Bible doesn't exist anymore. According to Islam Torah & Bible were books of Allah but humans have destroyed their originality. So Quran is the last & final word of God Allah & Muhammad is the last & final messenger of Allah. Quran is not copy of anything and its 100% word of God in Islam. According to science Torah & Bibles statements have errors & Quran's statements are accurate & word of God is accurate.

Question: why women can't have 4 husbands?

Answer: If a man has 4 wives & they have a child there would be 1 father & that's the husband only. If a woman has 4 husbands & she gives birth it would be confusing to know who is father out of 4. But now with DNA test you can find out. And suddenly all 4 wives want to be a mom. They can go to 1 husband make love, wait couple of more months & finally give birth of their child. In the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husbands can't give birth & they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6. First the rule is to marry only 1 & then if he can do justice & treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry up to 4. Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother the man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3 times more right than the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives & wives are like the clothes to their husbands. It means they are both equal to Allah God even their physical shapes & purpose are different. & clothes were very important things in that time & still are. It's a grace a mercy & a blessing of God Allah that

women can give birth and be a mother which man can never do or earn that right & respect & position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or menses was seen as a punishment & a curse from god. In the past they even dared to ask if a woman had a soul? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husbands can a person have it's the church's decision to have 1 husband & 1 wife. In Islam a woman can have only 1 husband. For more information search in Google by your own self & believe in the evidence from god the holy Quran which provides peace & protection for humanity. May Allah guide & protect all. No hate only love peace & god bless for all.

Evolution in the Holy Quran:

It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys ,apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past,present& future.God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some.But still quran is 1 great source of information from God. Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words, some bad Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times:but not the good one's & definitely not all jews okay. "Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" (The Noble Quran, 5:60)"

Some hadiths (teachings of prophet Muhammad)(pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs."Source: Sahih Muslim 2624 Grade: Sahih (authentic) according to Imam

Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The

honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing."

Source: Sahih Bukhari 6805 Grade: Sahih (authentic) according to Al-

Bukhari Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, "If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise."Source: Sunan Abu Dawud 1572Grade: Hasan (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, "Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you."Source: Musnad Ahmad 20918 Grade: Sahih (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, "Are you in the same position as I left you?" She said yes. The Prophet said, "I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the Throne, and as the ink for recording His words."Source: Sahih Muslim 2726 Grade: Sahih (authentic) according to Imam Muslim

Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah.Source: Sahih Muslim 1709 Grade: Sahih (authentic) according to Imam Muslim Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just." (60:8) Sufyan added, "Allah said: There has come to you the best example in Abraham, (60:4) and Abraham said to his father: Peace be upon you." (19:47)Source: Tafseer Al-Qurtubi, verse 19:41Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings

be upon him, say, "Most of the sins of the children of Adam are on their tongues." [At-Tabarani,

Mu'jam Al-Kabeer, Number 10300, Sahih]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe." Source:

Shu'b Al-Iman Al-

Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people." Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent." Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea.

My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a woman is ready to give birth; her family does not know when she will give birth but it could be any day or night." [Musnad Ahmad, Number

3546, Sahih]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it." Source: Sahih Muslim 155 Prophet said, "By Allah, you must

enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him

to what is just."Source: Sunan Abu Dawud 4336

"God is Kind and likes kindness in all things."Reporter: Hadhrat Ayesah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen,#633); Sunan Ibn Majah,

#3684

The people will be resurrected

(and judged) according to their intentions."Reporter: Hadhrat Aishah (r)

Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69 "The best among you are those

who have the best manners and character.""Reporter: Hadhrat Abdullah ibn Amr

(r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi,

Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari,

Vol. 8, #494 "Paradise is closer to you than your shoelace, and so is the (Hell)

Fire."Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol.

4, #7058 "To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter:

Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

Surah Al-Baqarah is the longest surah of the Quran and the prophet (s.a.w.) highlighted many of its benefits in general and some of its specific benefits.

For example, the prophet (s.a.w.) told us that its recitation in a house keeps the

Satan away. Abu Hurayrah reports that the Messenger of Allah (s.a.w.) said:

***"Do not make your houses like graves, for the Shaytan runs away from a house in which Surat alBaqarah is recited"* (narrated by Muslim, 780). As most of the spiritual ailments such as evil eye, jinn possession, and black magic are satanic in nature, keeping Satan away can also help both in the treatment of such conditions and as a preventive measure.**

The Blessings of Aayat al-Kursiy

Ayat-ul-Kursi is verse 255 of Surah Al-Bqarah and is related to Allah's throne.

This Quranic verse has many blessings and is used for ruqyah treatment, the treatment of evil eye, black magic, and also for general and comprehensive protection.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
 وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
 الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
 مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
 وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
 الْعَظِيمُ ﴿٢٥٥﴾ سورة البقرة

The blessings of this verse is apparent from this hadith narrated by Abu Hurayrah.

He said:

The Messenger of Allah (s.a.w.) put me in charge of guarding the zakaah of Ramadaan. Someone came to me and started grabbing (taking illegally) handful of the food. I took hold of him and said, 'I will take you to the Messenger of Allah (s.a.w.).' He said, 'I will teach you some words by means of which Allah will benefit you.' I said, 'What are they?' He said, 'When you go to your bed, recite this aayah: "Allah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)..." [Surah al-Baqarah, 2:255]. Then Allah will appoint a guard for you who will stay with you and no Shaytan (devil) will come near you until morning.' The Messenger of Allah (s.a.w.) asked me, 'What did your prisoner do last night?' I said, 'O Messenger of Allah, he taught me something, and claimed that Allah would benefit me by it.' He said, 'What was it?' I said, 'He taught me to recite Aayat al-Kursiy when I go to bed, and said that no Shaytan would come near me until morning, and that Allah would appoint a guard for me who would stay with me.' The prophet (s.a.w.) said, 'He told you the truth, although he is an inveterate liar. That was the Shaytan' [narrated by al-Bukhaari, 3101; Muslim, 505].

The Blessings of Last Verses of Surah Al-Baqarah

The last verses of Surah Al-Baqarah are one of the most memorized and recited Quranic verses among Muslims and that is for a good reason. Consider the saying of the prophet (s.a.w.) about the last verses of the Surah.

"Whoever recites the last two verses of Surat al-Baqarah at night, it will suffice him" (According to Abu Masood al-Ansaari and narrated by al-Bukhaari, 4723; Muslim, 807).

The Prophet (s.a.w.) also said the following:

"Allah inscribed a book two thousand years before He created the heavens and the earth, from which the last two verses of Surat al-Baqarah were revealed. If they

are recited for three nights, no Shaytan (devil) will remain in the house) (narrated by alTirmidhi, 2882). This hadeeth was classed as saheeh by al-Albaani in Saheeh alJaami' (1799).

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا أَكْتَسَبَتْ رَبَّنَا لَا تَأْخِذْنَا إِنْ نَسِينَا
أَوْ أَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ سورة البقرة

285. The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those

before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." Quran, Surah Al-Baqarah (185:186)

"Allah sends His Salaah (Graces, Blessings, Mercy) on the Prophet (Muhammad), and also His angels (Angels ask Allah to bless and forgive him). O you who believe! send your Salah on (ask Allaah to bless) him (Muhammad), and greet him with the Islamic way of greeting (salutation, i.e. As?Salaamu 'Alaykum)" [Quran: al-Ahzaab 33:56]

Sending blessings on the prophet is so vital that in one of the hadeeth, acceptance of our Dua is made dependant on it. According to a hadith by 'Umar ibn al-Khattaab (may Allah be pleased with him) who said:

Dua is suspended between heaven and earth and none of it is taken up until you send blessings upon your Prophet (peace and blessings of Allah be upon him).” (Classed as hasan by al-Albaani in Saheeh al-Tirmidhi).

Sending blessings mean to read or say Darood Ibrahim :

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA SALLAITA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID. ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA BAARAKTA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID.

Allahumma! Send blessings upon (Holy Prophet) Muhammad and upon the followers of (Holy Prophet) Muhammad as You sent blessings upon Ibraheem and upon the followers of Ibraheem; indeed, You are praiseworthy and glorious. Allahumma! Bless (Holy Prophet) Muhammad and the follower of (Holy Prophet) Muhammad as You blessed Ibraheem and the follower of Ibraheem; indeed, You are praise worthy and glorious.

Note :

The famous companion of the Prophet (Sallal Laahu Alaihi Wasallim), Hazrat Ka’ab bin Ujrah (radi Allahu anhu), narrates that once it was enquired from Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) as to how blessings should be sent to him. The Prophet (Sallal Laahu Alaihi Wasallim) replied that the blessings be said in the manner (it has been mentioned) above, that is, Durood-e-Ibrahimi.

Best Times to make Dua (Supplication) *While Prostrating*

Abu Hurairah (RA) narrated that Allah’s Messenger (SAW), said: 'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (SWT) much in it. [Muslim, abu Dawud, an-Nasa'i and others, Sahih al-Jami #1175]

When a Muslim is in his Salat (prayer) he is facing Allah (SWT) and when he prostrates he is the nearest he can be to Allah (SWT) so it is best to invoke Allah (SWT) at this time.

The Last Third Of The Night

Abu Hurairah (RA) narrated that Allah’s Messenger (SAW) said: 'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?."'" [Sahih al-Bukhari, Hadith Qudsi]

Amr ibn Absah narrated that the Prophet said: 'The closest any worshipper can be to His Lord is during the last part of the night, so if you can be amongst those who remember Allah at that time, then do so.' [at-Tirmidhi, an-Nasa'i, alHakim - Sahih]

The Night Of 'Qadr' (Decree)

This night is the greatest night of the year. This is the night which the almighty Allah (SWT) said about it, "The night of Al-Qadar (Decree) is better than a thousand months." [Surah al-Qadr, 97: 3]

The Night of Decree is one of the odd nights of the last ten nights of the blessed month of Ramadan. The angels descend down to the earth, and the earth is overwhelmed with peace and serenity until the break of dawn and when the doors of Paradise are opened, the worshipper is encouraged to turn to Allah to ask for his needs for this world and the Hereafter.

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God is only 1 who is for forever and there is no other god but Allah, there was no other god but Allah & there will be no other god but Allah and since god is 1 so god's religion is also 1. the message of god and Islam is always the same that there is only 1 god who has no partners no beginning nor end but god is for forever and Moses Jesus Muhammad are only prophets

messengers of the same 1 god & the message is same that god is 1 without any partners like no father mother son daughter etc. God is most superior beyond our imagination & there is nothing comparable to god. science and history proves torah & bibles are changed corrupted .so god Allah sent the last revelation the Quran through angel Gabriel to last prophet Muhammad and since all other revelations have changed by humanity, Allah promised to keep the Quran same until the end times. False religions lead to hell but Islam is only way to heaven. So there isn't and will not be another god besides Allah & Moses Jesus Muhammad are only prophets messengers of Allah and Islam the only true religion. So Allah & Allah's religion Islam are for forever. This is the truth and this is Islam. Thank you for reading.

Some Optional Prayers Sunnah Mu'akkadah with the five
1097. Umm Habibah (May Allah be pleased with her) the Mother of the Believers reported: I heard the Messenger of Allah (PBUH) saying, "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah)." [Muslim].

Commentary: Tatawwu` means to offer more Nawafil (optional prayers) on one's own after performing the Faraid (obligatory prayers). Thus, this Hadith tells us the merits of optional prayers and holds promise of (Jannah) for those who make it a practice.

1098. Ibn `Umar (May Allah be pleased with them) reported: I performed along with the Messenger of Allah (PBUH) two Rak'ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the `Isha' (night) prayer." [Al-Bukhari and Muslim].

Commentary: There are two kinds of Nawafil which are performed before or after the obligatory prayer. Firstly, the one which were performed by the Prophet (PBUH) more frequently. According to the present Hadith, their total comes to ten Rak'ah while in other Ahadith their total is twelve or fourteen Rak'ah. They are called Sunnah Mu'akkadah or As-Sunnan Ar-Rawatib That is, the Rak'ah which are proved from the saying and practice of the Prophet (PBUH) and which were performed by him usually. These are said to be Compulsory prayers. Secondly, such Nawafil which were not performed by the Prophet (PBUH) regularly. These are called Sunnah Ghair Mu'akkadah and are said to be Optional prayers. In any case, Nawafil have great importance in creating a special link between the worshipper and Allah, and for this reason the believers do not neglect them. But their status in Shari`ah is of Nawafil the performing of which is rewarding and omission of which is not sinful. One thing that should be borne in mind in respect of As-Sunnan Ar-Rawatib or Mu'akkadah is that it is better to perform them at home. This was the usual practice of the Prophet (PBUH), and this is what he ordained the Muslims.

1099. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The

Messenger of Allah (PBUH) said, "There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah." (While saying the same for the) third time (he (PBUH) added), "It is for him who desires (to perform it)." [Al-Bukhari and Muslim].

Commentary: The two Adhan here means Adhan and Iqamah, as has been elucidated by Imam An-Nawawi. That is, offering of two Rak`ah between Adhan and Iqamah is Mustahabb (desirable). It comes in the category of Ghair Ratiba or Ghair Mu'akkadah Nawafil. These Nawafil can be performed after the Adhan of every Salat before the congregation stands for the obligatory Salat.

Emphasis on Performing two Rak`ah Sunnah before Dawn (Fajr) Prayer 1100. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak`ah prayer before the Zuhr prayer and two Rak`ah prayers before dawn (Fajr) prayer. [Al-Bukhari].

Commentary: This Hadith tells us the practice of the Prophet (PBUH) in respect of the four Rak`ah Sunnah of Zuhr prayers and the two of Fajr prayers. He (PBUH) used to perform both regularly. Such Rak`ah are called Sunnah Rawatib or Sunnah Mu'akkadah (compulsory prayers).

1101. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) did not attach more importance to any Nawafil prayer than the two Rak`ah of prayer before dawn (Fajr) prayer. [Al-Bukhari and Muslim].

Commentary: This Hadith tell us about the special preparation which the Prophet (PBUH) used to make for performing the two Rak`ah of Fajr prayers.

1102. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "The two Rak`ah before the dawn (Fajr) prayer are better than this world and all it contains." [Muslim]

Another narration goes: "The two Rak`ah before the dawn (Fajr) prayer are dearer to me than the whole world." Commentary:

This Hadith tells us the merits of the two Rak`ah of Fajr prayers. All the Ahadith mentioned above prove that the two Rak`ah of Fajr are highly meritorious, and one should not show any slackness or negligence in offering them.

1103. Abu `Abdullah Bilal bin Rabah (May Allah be pleased with him) the

Mu'adhdhin of Messenger of Allah (PBUH) reported: I went to inform the

Messenger of Allah (PBUH) about the time of the dawn (Fajr) prayer, and `Aishah (May Allah be pleased with her) kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah (PBUH) of the time of Salat. I informed him again but he did not came out immediately to lead As-Salat. When he came out, he led As-Salat. I said to him: `Aishah (May Allah be pleased with her) kept me busy and thus diverted my

attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allah (PBUH) said, "I was engaged in performing two Rak`ah of Fajr prayer." Bilal (May Allah be pleased with him) said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He (PBUH) replied, "Even if the morning had become brighter than it had, I would have performed two Rak`ah of prayer in an excellent manner." [Abu Dawud].

Commentary: This Hadith also tells us about the importance of the two Rak`ah of Fajr prayers and stresses the need to perform them with full concentration.

Briefness to be Adopted in Performing the two Rak'ah Sunnah before Fajr Prayer, their time and the Surah to recite in them

1104. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to perform two Rak`ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn (Fajr) prayers. [Al-Bukhari and Muslim]

In another narration, `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) used to perform two supererogatory Rak`ah prayer of Fajr and make them so short in duration that I used to think whether he (PBUH) had recited Surat Al-Fatihah (in it) or not. [Al-Bukhari and Muslim]

In the narration of Muslim, `Aishah (May Allah be pleased with her) said: When the Messenger of Allah (PBUH) used to hear the Adhan (of Fajr prayer) he would perform two supererogatory Rak`ah prayer and would make them short.

Commentary: "Takhfif" here means that the Prophet (PBUH) used to shorten the standing, recitation, bowing, prostration, etc., in the two Rak`ah of Fajr prayer because soon after performing them he had to lead the Fajr prayer in which he would prolong his recitation. He would also offer these two Sunnah soon after the daybreak or Adhan, which gives an idea of the preparation he made for them.

1105. Hafsa (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to perform two short Rak`ah prayer when it was dawn and the Mu'adhdhin had called Adhan (for the Fajr prayer). [Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the two Rak`ah of Fajr prayer should be performed after the daybreak not before it. One should also be brief in these two Rak`ah so that he is active and alert for performing the Fard (obligatory prayer).

1106. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to perform his optional night prayers at night, two Rak`ah followed by two Rak`ah, and at the end he would conclude with an odd Rak`ah (Witr). Then he would perform two Rak`ah prayer before the dawn (Fajr) prayer after hearing the Adhan,

and he would make them so brief as if he could hear the Iqamah being called. [Al-Bukhari and Muslim].

Commentary: "As if he could hear the Iqamah being called" here means that he would hasten the two Rak`ah of Fajr prayer to the point that one had the impression that he was hearing the voice of Iqamah and he was making haste for fear of missing of the Salat.

This Hadith also makes the following three points:

1.The optional prayer of the night should be offered in a series of two Rak`ah.

2.One Rak`ah of Witr is also correct.

3.The Sunnah of Fajr prayer should be offered soon after the Adhan, and one should be brief in them.

1107. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to recite during the two Rak`ah of Fajr prayer: "Say (O Muslims): We believe in Allah and that which has been sent down to us..." (2:136) which is in Surat Al-

Baqarah in the first Rak`ah and the Verse: "We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah." (3:52) in the second Rak`ah.

According to another narration, he (PBUH) recited from Surat Al-`Imran the Verses: "Come to a word which is just between us and you..." (3:64).

[Muslim].

Commentary: In the two Sunnah of Fajr prayer, the Prophet (PBUH) used to recite the two short Verses mentioned in this Hadith, after Surat AlFatihah.

1108. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) recited in the two supererogatory Rak`ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak`ah], and Surat AlIkhlas (No. 112) [in the second Rak`ah]. [Muslim].

1109.Ibn `Umar (May Allah be pleased with them) reported: I observed the Prophet (PBUH) for one month reciting in the two supererogatory Rak`ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak`ah], and Surat AlIkhlas (No. 112) [in the second Rak`ah]. [At-Tirmidhi].

Commentary: One can recite any Surah or Ayah in the two Sunnah of Fajr prayer, but if one recites the Verses mentioned in this Hadith, he will have the benefit of following the Sunnah of the Prophet (PBUH). Every Muslim should strive to follow the practice of the Prophet (PBUH) for the enrichment of his mind, soul and actions.

Sunnah of Zuhr Prayer

1113. Ibn `Umar (May Allah be pleased with them) reported: I performed with the Messenger of Allah (PBUH) two Rak`ah before and two after Zuhr prayers. [Al-Bukhari and Muslim].

Commentary: This Hadith has already been mentioned. See Commentary on Hadith No. 1098.

1114. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak`ah supererogatory prayer before Zuhr prayers. [Al-Bukhari].

Commentary: Some Ahadith state that he (PBUH) used to perform two Rak`ah before and two after Zuhr prayer. The present Hadith says that he used to perform four Rak`ah before Zuhr prayer. Both narrations are correct and can be followed according to conditions and circumstances.

1115. `Aishah (May Allah be pleased with her) reported: Whenever the Prophet (PBUH) stayed in my house, he would perform four

Rak`ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salat. He (PBUH) would then come back and perform two Rak`ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak`ah (supererogatory prayer). When he (PBUH) had led the `Isha' prayer, he would enter the house and perform two Rak`ah (supererogatory prayer).

[Muslim]

1116. Umm Habibah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "Whoever observes the practice of performing four Rak`ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell). [Abu Dawud and At-Tirmidhi]. Commentary: This Ahadith mean that a person who follows this course of practice, will die as a Muslim and will not remain in Hell for ever like the Kuffar (infidels) unless Allah has forgiven all his sins for him and would, as a result, save him from Fire altogether. That is, Almighty Allah will not let him live in Hell for ever. According to some Ahadith, the fire of Hell will not touch him, which also amounts to saying that he will not be kept in Hell for all eternity. If a Muslim is liable to punishment, his stay in Hell - for a few days or weeks or months depending on the nature of his sins - is not a contravention of such Ahadith because he will ultimately be released from Hell and brought to Jannah. "Allah will shield him against the Fire" should not be taken to mean that a Muslim will not be sent to Hell no matter what he does. If Almighty Allah does not forgive him in the very first instance, he will have to suffer the torment of Hell as long as He would like and then he will be sent to Jannah.

1117. `Abdullah bin As-Sa'ib (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to perform four Rak`ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time." [At-Tirmidhi].

Commentary: The Prophet (PBUH) used to perform the four Rak`ah Sunnah of Zuhr prayer when the sun started declining. In fact, except for `Isha' prayer, he would perform every Salat at its early hours. The phrase "the gates of heaven are opened" to means that the good deeds that people do are lifted to heavens at that time.

1118. `Aishah (May Allah be pleased with her) reported: If the Prophet (PBUH) could not perform four Rak`ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer). [At-Tirmidhi].

Commentary: This Hadith tells us about the preparation which the Prophet (PBUH) used to make for performing the Sunnah. Every Muslim should, therefore, make full preparation for performing Sunnah. If one is unable to perform it before the Fard prayer, then one must do it afterwards. Sunnah of the 'Asr Prayer

1119. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform four Rak`ah before the `Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah's proximity and the Muslims and the believers who come after them. [At-Tirmidhi].

Commentary: The phrase "separating them with Taslim" means that he would perform four Rak`ah in two couplets.

1120. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "May Allah have mercy on a man who performs four Rak`ah before the `Asr prayer." [Abu Dawud and At-Tirmidhi].

Commentary: These four Rak`ah can be performed in two couplets also, as was the practice of the Prophet (PBUH), according to the preceding Hadith. It can be performed with one Taslim also. Both forms are correct and permissible. Some scholars are of the opinion that the former method is better. `Ulama' have stated that these four Sunnah of `Asr prayer are Ghair Mu'akkadah (optional prayers). Its importance is however evident from the fact that the Prophet (PBUH) prayed for mercy on those who performed these Sunnah.

1121. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform two Rak`ah before the `Asr prayer.

[Abu Dawud].

Commentary: We learn from this Hadith that one can also perform two Sunnah before `Asr prayer. But Sheikh Al-Albani has stated that the word "two Rak`ah" occurring in this Hadith is rare. Four Rak`ah are secure and should, therefore, be preferred.

Sunnah of the Maghrib Prayer

[In the previous chapter, the practice of the Prophet (PBUH) has been reported by `Umar and `Aishah (May Allah be pleased with them) that he (PBUH) used to perform two Rak`ah Sunnah after the obligatory Maghrib prayer].

1122. `Abdullah bin Mughaffal (May Allah be pleased with him) reported:

The Prophet (PBUH) said, "Perform two Rak`ah before Maghrib prayer." He (PBUH) repeated it twice; when repeating it for the third time he added: "He who may so wish." [Al-Bukhari].

Commentary: This Salat means that the two Rak`ah are performed after the Adhan of Maghrib prayer but before the Fard Salat. This is elucidated by other Ahadith. Although this has the position of Sunnah Ghair Mu'akkadah, its importance is evident from the fact that the Prophet (PBUH) stressed it three times. Usually an order (Amr) signifies that the act is "essential" but here the decency embedded in the words "He who may so wish" has turned it to "desirable". In any case, inducement and stress of the Prophet (PBUH) on this Salat has left no room to doubt that it is desirable.

Ahadith which follow lend further support to this contention.

1123. Anas (May Allah be pleased with him) reported: I saw the principal Companions of Messenger of Allah (PBUH) rushing to the pillars (of the mosque) to perform two Rak`ah prayers behind them before the Maghrib prayer. [Al-Bukhari].

Commentary: "Rushing to the pillars" here refers to the haste which the Companions of the Prophet (PBUH) usually showed in occupying the place near the pillars to perform the two Rak`ah before Maghrib prayer. Thus, this Hadith confirms the practice of the Companions of the Prophet (PBUH) in respect of the two Rak`ah performed before Maghrib prayer.

1124. Anas (May Allah be pleased with him) reported: In the lifetime of the Messenger of Allah (PBUH), we used to perform two Rak`ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah (PBUH) perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so." [Muslim].

Commentary: This Hadith mentions the practice of the Companions of the

Prophet (PBUH) in respect of two Rak`ah performed before Maghrib prayer.

They sometimes performed these Rak`ah in the presence of the Prophet (PBUH). Thus according to the narration of Anas (May Allah be pleased with him) their being in practice is proved. But this statement of Anas is according to his own knowledge, otherwise, we have already seen a Hadith in which the Prophet (PBUH) stressed the need to perform them by way of inducement. Thus, it is proved by his speech as well.

1125. Anas bin Malik (May Allah be pleased with him) reported: When we were in Al-Madinah, the moment the Mu'adhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak`ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them. [Muslim].

Commentary: This Hadith shows that it was usual with the Companions of the Prophet (PBUH) to perform two Rak`ah before Maghrib in the Prophet's mosque. But in spite of this fact these are Sunnah Ghair Mu'akkadah while the two performed after the Salat are Sunnah Mu'akkadah.

Sunnah of the 'Isha' Prayer

[Ibn `Umar (May Allah be pleased with them) has narrated that he performed two Rak`ah after the Fard prayer of `Isha' with the Prophet (PBUH). `Abdullah bin Maghaffal has narrated that the Messenger of Allah

(PBUH) has said, "There is a Salat between every Takbir and Adhan." This proves that apart from the four Rak`ah Fard, there are also two

**Rak`ah Sunnah of the `Isha' prayer). See Ahadith No. 1098 and 1099.
Sunnah of Friday Prayer**

`Abdullah bin `Umar (May Allah be pleased with them) reported: I performed along with the Prophet (PBUH) two Rak`ah (Sunnah prayer) after the Jumu'ah prayer. [Al-Bukhari and Muslim].

1126. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If anyone of you performs the Friday prayer, he should perform four Rak`ah (Sunnah) after it." [Muslim].

1127. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak`ah there. [Muslim].

Commentary: In one Hadith, there is mention of four Rak`ah, while in the other it is mentioned as two Rak`ah. It can be deduced that both of these are acceptable. `Ulama' are of the opinion that one who performs them in the mosque, should perform four Rak`ah; whereas the one performing them at home, should perform two Rak`ah with one Taslim. It is better to perform them in twos as the Prophet (PBUH) is reported to have said, "Perform the Nawafil of the day and night in twos." (Al-Bukhari).

Desirability of offering Nawfil (Voluntary or Optional) Prayers at Home

1128. Zaid bin Thabit (May Allah be pleased with him) reported: The Prophet (PBUH) said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat." [Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the Nawafil and Sunnah prayers should be performed at home. It goes without saying that all the Fard constituents of every Salat are to be performed in the mosque (Masjid) in congregation. The order to perform the Nawafil prayers at home shows its merits. Firstly, it saves a person from showing off, and secondly, houses are blessed due to them.

1129. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Observe part of the [Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves." [Al-Bukhari and Muslim].

Commentary: "Observe part of the Salat (prayers) in your homes" here means Nawafil and Sunnah. The houses in which Nawafil are not performed are like graveyards. Such houses are like graves which have no scope for action and worship and are thus deprived of their reward, which is a great deprivation indeed.

1130. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes)." [Muslim]

Commentary: This Hadith has the same message which is conveyed by the preceding Ahadith namely that the Fard Salat should be performed in the Masjid (mosque) while some of the supererogatory, optional and voluntary prayers should be performed at home.

1131. `Umar bin `Ata reported that Nafi` bin Jubair sent him to Sa'ib bin Ukht Namir to ask him about something that Mu`awiyah had seen him doing in Salat (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim, I stood up in my place and performed the Sunnah prayer. When Mu`awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah (PBUH) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place." [Muslim].

Commentary: "Maqsurah" was an enclosure in a mosque or a place which was made there for the security of rulers. When Muslim caliphs and rulers used to perform their prayers in congregation, they would occupy this place. The word "Friday" (Jumu`ah) has been mentioned here because of the incident reported in it, otherwise, this order applies to every Salat and is not restricted to Jumu`ah alone. There is a standing order that one must separate the Fard and the Sunnah of a Salat by some means, like thikr, conversation, changing place of the Salat, going out of the Masjid, etc.

First Amendment: FREEDOM OF SPEECH!

The only reason Israel belongs to the Jews now is because the Torah or Old Testament says God gave Israel to the Jews. And both Christians and Jews believe in this bible and they also believe they are the chosen people. so they have driven the Muslims out of their homes & lands & gave it to the Jews. Which is the main reason why the terrorists attacked America on 9/11? The terrorist have said their reason for this was the American support for creating Israel and continuing their support even when the Jews were bombing the schools, hospitals, homes of Palestine. Nothing justifies terrorism or revenge and Islam had nothing to do with 9/11. It was an act of the evil of the human nature which is to seek revenge. After 9/11 revenge was the cause of war on Afghanistan & greed for oil was the cause of war on Iraq so the weapons of mass destruction / nuclear weapon whatever they said Iraq has before the war was never found because it was only a false accusation and propaganda only. According to the Quran if someone suicide that person will go to hell forever. **The Glorious Qur'an says:**

"...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

If the Torah/ Old Testament had never said that god gave Israel to the Jews then Christians & Jews have never formed Israel. And if Israel had not formed by the Jews and Christians then the Muslims of Israel didn't have to lose their homes and lands .If these had never happened the some group of Ignorant Muslim terrorists were not going to cause 9/11 ever! It's the most disgusting act of evil which has been done in the history of mankind. But it was an act of revenge & Islam is against revenge .Islam teaches to forgive because the prophet Muhammad said if people forgive others god will forgive the people who will forgive others. Some people were burning some birds but the prophet Muhammad (pbuh) told them not to burn them because only god has the right to burn someone & which is in hell. So Islam is completely a religion 100% against terrorism because it's a religion of peace & mercy.

So the bible is the only reason why Jews and Christians believe they are the chosen people & they created the current Israel for Jews and drove the Muslims out of their lands & homes because bible says God gave Israel to the Jews. And even the terrorist said this was the reason for 9/11.if the bible didn't have these crazy things the Israel would never had formed.so if the bible didn't have existed the 9/11 would never had happened .so the bottom line is the only reason 9/11 happened is because of the bible and Islam had nothing to do with it. 9/11 was an act of revenge and Islam is a religion of forgiveness so, revenge is not a part of Islam. Islam is the religion of peace and mercy.

Why Christianity and Judaism are corrupted and why their holy books are written by men? Proof that their books have changed because these can't be words of a loving God!

He got drunk and impregnated his virgin daughters. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. Genesis 19:32-36

Religious tolerant:

Deuteronomy 13:6-10

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from

the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die.

2 Chronicles 15:13

Whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

And Moses said unto them, Have ye saved all the women alive? ...

Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. -- Numbers 31:15-18

APOSTASY: ” . . neither shall thine eye pity him (the apostate), neither shalt thou spare him, neither shalt thou conceal him: “But thou shalt SURELY KILL HIM: thine hand shall be first upon him TO PUT HIM TO DEATH . . .DEUTERONOMY I 3

-8 9

I am not saying all Christians or Jews are bad because there are many good Jews and Christians who don't follow the words of the bible or torah and are very good people but I do believe the bible is the root of many evil actions done on earth.

Let me give some examples which I have arranged even though some people will deny but still facts remains facts whether they like it or not!

Crusades, holocaust, some priests rape children inside the churches; some Christian leaders dropped a nuclear bomb on japan. Or they did these horrible acts like these: George W. Bush Jr. - Christian, Turned Iraq war into a religious war by saying "god told him to invade Iraq", increase taxes on the middle class and poor, cut taxes for the rich

Nazism – Christians Adolph Hitler - Christian/Catholic Newt Gingrich – Christian Inquisitions - Christian

Ugandan Christians Salem Witch burnings – Christian Waco Texas – Christian Jones Town - Christian

San Diego Heaven's Gate – Christian Serbians – Christian Skin Heads - Christians

IRA (Irish Republican Army) – Christian Iron Guard – Christian

Westboro Baptist church – Christians

Christian Tsarist Russia – Christian The Crusades - Christian & Catholic

The Troubles - Catholic & Christian The Holocaust - Catholic & Christian

The Book burnings - Catholic & Christian The heretic burnings – Christian Backing of the institution of slavery!!!!----

I don't blame Jews and Christians for what they have been doing from the past till now but I do blame it's the fault of their religions! So the

bible is responsible for many evil acts done in our world and creating Israel was just 1 of them which caused 9/11. The bottom line is the words of the bible are the main cause of 9/11 if the bible didn't have existed the current Israel never had formed and so as 9/11 would not have happened. 9/11 and the current Israel are both results of the words of the old testament /Torah/Bible.

BY MR.FAISAL FAHIM

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Message from the author: My intention is not to criticize any one's beliefs. It's okay to agree or disagree with my book. This entire book is not totally written by me. It is based on a research project done by me. The book is as the title goes. The information is arranged & organized by me & all sources of all documents or information is mentioned inside the book. Purpose of my book is to share the knowledge which is available in many sources & I have mentioned them in the book. Hope you enjoy & share my book. "The greatest creation of god is us. The true race of us the 1 & only us, all of us the mankind simply 1 race of humanity. Love is the only antidote of hate. So, love, peace & God bless for all. Knowledge is not only power but it is indeed freedom to speak out the truth of an existence and I will share it to set it free. Thank you for reading.

DID ISLAM EXIST BEFORE MUHAMMAD?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran & Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!! So he is not part of any creation again he is not a creation & has no partners no father, mother, daughter, son, brother, sister, wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like

Quran & said if you can't then surrender to your lord (the only way of peace&heaven).Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran &science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive &after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human& Muslim. Quran is the only accurate 100% words of god &word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah. Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Islam is against Terrorism?

One of the distinctive characteristics of the times we live in is the overwhelming presence of violence in our societies. Whether it is a bomb going off in a market place, or the hijacking of an aircraft where innocent people are held at ransom to achieve political ends, we live in an age, where the manipulation and loss of innocent lives has become commonplace.

Such is the all-pervasive nature of indiscriminate violence, that "terrorism" is considered as one of the prime threats to peace and security in our societies.

The word terrorism came into wide usage only a few decades ago. One of the unfortunate results of this new terminology is that it limits the definition of terrorism to

that perpetrated by small groups or individuals. Terrorism, in fact, spans the entire world, and manifests itself in various forms. Its perpetrators do not fit any stereotype. Those who hold human lives cheap, and have the power to expend human lives, appear at different levels in our societies. The frustrated employee who kills his colleagues in cold-blood or the oppressed citizen of an occupied land who vents his anger by blowing up a school bus are terrorists who provoke our anger and revulsion. Ironically however, the politician who uses age-old ethnic animosities between peoples to consolidate his position, the head of state who orders "carpet bombing" of entire cities, the exalted councils that choke millions of civilians to death by wielding the insidious weapon of sanctions, are rarely punished for their crimes against humanity. It is this narrow definition of terrorism that implicates only individuals and groups, that has caused Muslims to be associated with acts of destruction and terror in the popular media. Often, the religion of Islam is held responsible for the acts of a fringe minority among Muslims.

Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for "peace" and "submission to God", encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence. Sanctity of human life The Glorious Qur'an says:

"...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. The Glorious Qur'an says: "...if any one slew a person - unless it be for murder or for spreading mischief in the land

- it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.” [Al-Qur’an 5:32]

Such is the value of a single human life, that the Qur’an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur’an prohibits homicide in clear terms. The taking of a criminal’s life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.

Ethics of WAR

Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the noncombatants of the enemy country. As far as the noncombatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: “Do not kill any old person, any child or any woman” [1].

“Do not kill the monks in monasteries” or “Do not kill the people who are sitting in places of worship.” [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and observed:

“She was not fighting. How then she came to be killed?”

Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state. Jihad

JIHAD While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word ‘jihad’. The term ‘jihad’ has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed selfdefense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says: "And why should ye not fight in the cause of God and of those who, being weak, are illtreated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her. Martin Luther King Jr., quite aptly said: "We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.

History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote:

"History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated." [3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says: "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things." [Al-Qur'an 2:256]

Islam- The Great Unifier

Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin:

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)." [Al-Qur'an 49:13]

Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

Conclusion of the entire book : He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the

day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not

befitting to (the majesty of) God that He should beget a son.

Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists. Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23 .Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24 .He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran}1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3 .The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous: 4 .That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5 .But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6 .And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2.

Allah. There is no god but He,-the Living, the SelfSubsisting, Eternal. 3. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth or in the heavens.

6. He it is Who shapes you in the wombs as He pleases.

There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say:

"We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9.

"Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire.

{Surah Baqarah Quran}284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

(ONLY GOD IS ALL KNOWN & SATAN,HUMANS,ANGELS,JINNS ARE NOT ALL KNOWN.THE QURAN'S INFORMATION IS ACCURATE BECAUSE IT'S THE FINAL,LAST BOOK OF THE TRUE1GOD LORD ALLAH.)

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and

argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best

Aware of those who are guided."[Quran 16:125]

Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran
Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord!

25.55 Quran

And I have sent you only as a giver of good

news and as a warner. 25.56

Say:

"No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers." (Quran, al-Baqarah: 159)

Prophet Muhammad

(PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over". The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

Information arranged and organized by MR.FAISAL FAHIM

Christianity teaches god is 3in1 and Jesus is son of god which makes it a polytheist religion similar to Hinduism since they believe god is 3million 33 thousand 300 in 1. And Christianity worships a man called Jesus just like Buddhists worship a man called Buddha. Since Mariam is mother of Jesus and the father and son are 1 then Maryam is also the mother of god the father so Christianity is simply not logical and a false man made religion. Judaism believes in 1 god but you have to be born from a Jew to be a Jew so it makes no sense because true religion of god should be for the whole of humanity not for just a group of people!. Some Jews don't even believe in heaven or hell. Torah teaches the earth has pillars corners which is false. True religion should teach it's for the whole of humanity so any race of people or any 1 can convert to it and it should teach god is only 1in1 and has no partners and Islam is the only religion which is for every1 who wants to convert its not Judaism and Islam also teaches god is

simply and only 1 not 3in1. The holy ghost was no god maybe peter and Paul were possessed by Satan and thought it was god and called it holy ghost. so following the false illogical religions is like following the Satan and the ultimate goal of Satan is to take humankind towards hell & make people associate false partners with god like holy spirit etc. Torah and Bible are full of errors and god never errors only Satan and humans errors. Arabic Quran has no errors but translations and printings can have errors. Muhammad received the Quran through angel Gabriel from god. Quran is the last final revelation from god to Prophet Muhammad the last final seal of prophets. He received the Quran which completed the religion of god and with Quran all other previous holy books were cancelled by god and Quran is the only book to be followed and Islam is the complete religion from god for the whole of humanity. Since Judaism teaches there is no heaven or hell it clears that their holy books have been changed they are corrupted & are full of errors so it is a man-made religion. Islam tells god created this world for humans & humans are created for akhirat which refers to heaven & hell. Sins lead us to hell and praying, worshipping leads us to rewards & heaven. Christianity teaches god is 3in1 & their gods are 1god the father, 2 god Jesus the son of god, 3 the holy ghost or spirit so Christianity is simply a polytheist religion. All these makes it clear that Judaism & Christianity have been changed & are corrupted so they have errors & they are false man made religions. Islam is the only religion which is for whole of humanity & teaches in 1 god only & believes in hell & heaven in the same time & says to hope and pray for going to heaven. So Islam is the final & complete religion of God and all other religions such as Christianity & Judaism are incomplete false man made changed, corrupted religions with errors. The original torah and bible don't exist anymore & Allah will protect the Quran until the Day of Judgment. So there is no other god except 1 Allah alone and Moses, Jesus and Muhammad are only prophets and messengers of god.



TAKBEERAT

Posture 1

Instructions:

Bring hands, palms open, up to ears,
and place thumbs behind earlobes, and say

اللَّهُ أَكْبَرُ

Allah-o-Akbar

Allah is the Greatest



AL-QAYYAM

Posture 2

Recitation:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

SUBHÁNA-KALLÁH-HUM-MA WA BI-HAMDIKA,
WATABÁRAKAS-MUKA WATA'ÁLÁ JADDUKA,
WA-LÁ ILÁHA GHAÍRUK

O Allah, Glorified, praise-worthy.

and blessed is Thy Name and exalted Thy Majesty.

and there is no deity worthy of worship except thee.



AL-QAYYAM

Recitation:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'Ú-DHU-BIL-LÁ-HI MINASHAITÁNIR RAJÍM

I seek refuge in Allah for the rejected Satan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILÁHIR RAHMÁNIR RAHÍM

In the Name of Allah, the Beneficent, the Merciful

After this recite the opening Surah, Al-Fátihah:

Recitation:

ALHAMDU LIL-LÁHI RAB-BIL 'ÁLAMÍN

Praise be to Allah, Lord of the worlds

AR-RAHMÁ-NIR RAHÍM

The Beneficent, the Merciful

MÁLIKI YAU-MID-DÍN

Master of the Day of Judgement

IYYÁ-KA N'ABUDU WA-IYYÁKA NASTA'ÍN

Thee alone we worship and to thee alone we turn for help

IHDI-NAS-SIRÁ-TAL MUSTAQÍM

Guide us in the straight path

SIRÁ TAL-LADHÍNA AN-'AMTA 'ALÁIHIM

The path of those whom You favored

GHAIR-IL MAGHDUBI 'ALÁIHIM

and who did not deserve Thy anger.

WALAD-DÁL-LIN (AMIN)

Or went astray.

Recite any other surah now

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

Recitation:

Recite this Surah or Any other Surah

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝
لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

QUL HOWALLAHU AHAD. ALLAAHUS-SAMAD

Say: He is God, The One and The Only. God, the Eternal, Absolute;

LAM YALID; WA LAM YOOLAD

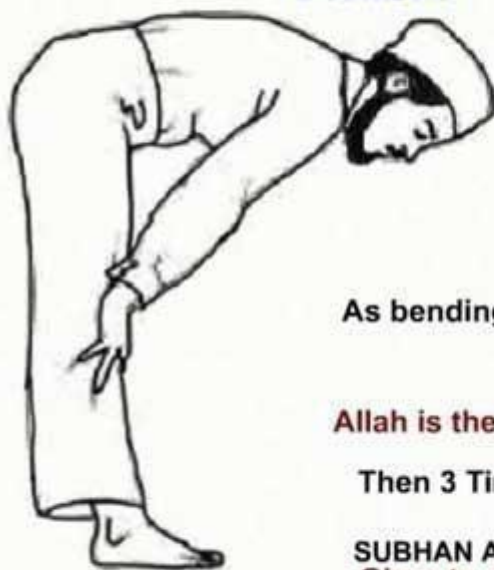
He begetteth not, Nor is He begotten;

WA LAM YAKULLAHOO KUFUWAN AHAD

And there is none Like unto Him.

RUKU

Posture 3



Instructions:

Bend down at waist, placing palms of hands with fingers spread over knees. Back is parallel to ground, such that if a glass of water were on the back, it would not spill. Eyes looking down, directly ahead.

As bending at the waist, recite

Allah is the Greatest

Then 3 Times

SUBHAN A RABBIYAL AZEEM
Glory to my Lord, the reatest

اللَّهُ أَكْبَرُ
سُبْحَانَ رَبِّيَ الْعَظِيمِ



QAYYAM

Posture 4

Instructions:

While rising from the bending position of Ruku', recite

SAMI 'ALLÁHU LIMAN HAMIDAH **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**

Allah has heard all who praise Him

RAB-BANÁ LAKAL HAMD

Our Lord: Praise be to Thee

Then return to standing position, arms at side

رَبَّنَا لَكَ الْحَمْدُ

Recitation

ALLÁH AKBAR

Allah is the greatest

اللَّهُ أَكْبَرُ

and move to next position

SAJJDAH

Posture 5



Instructions:

Go down to a kneeling position by placing both hands on knees, lowering oneself slowly and easily onto knees, then touch the head upon the ground so that the following seven body parts are in contact: forehead, two palms, two knees, toes of both feet

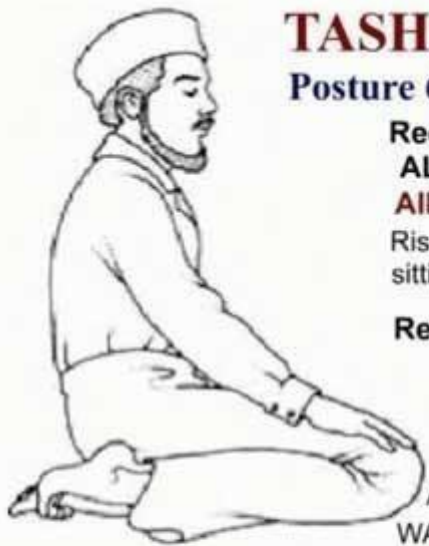
Recitation

Recite 3 Times

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHÁNA RÁB-BI-YAL A'ALÁ

Glory to my Lord, the most high



TASHAHHUD

Posture 6

Reciting
ALLÁH AKBAR

Allah is the greatest

Rise from the SAJJDAH position, and assume the sitting posture shown to the left.

Recitation

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَعَافِنِي وَارْزُقْنِي وَاجْبُرْنِي وَارْزُقْنِي

ALLAAHUM MAGH-FIRLEE WARHAM-NEE WAHDI-NEE
WA 'AFI-NEE WARFA'NEE WAJ-BUR-NEE WAR-ZUQ-NEE

Then recite

ALLÁH AKBAR

Allah is the greatest

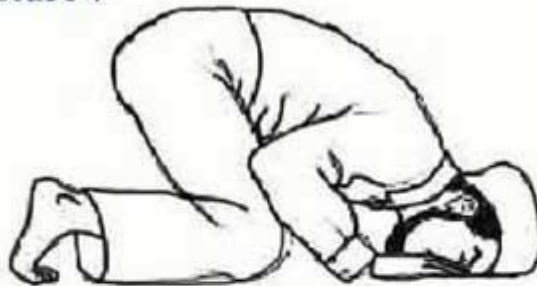
And then assume SAJJDAH position once more

اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ

SAJJDAH

Posture 7



Instructions:

Go down to a kneeling position by placing both hands on knees, lowering oneself slowly and easily onto knees, then touch the head upon the ground so that the following seven body parts are in contact: forehead, two palms, two knees, toes of both feet

Recitation

Recite 3 Times

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHÁNA RÁB-BI-YAL A'ALÁ
Glory to my Lord, the most high

QUOOD

Posture 8

Instructions:

If the required number of Rakats is but two, the Salat would proceed to the next recitation

Recitation



التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝

QUOOD

Posture 8

Recitation

AT-TAHI-YÁTU LIL-LÁHI WAS-SALAWÁTU WAT-TAY-YIBÁTU.

All prayers and worship through words, action and sanctity are for Allah only.

AS-SALÁMU 'ALAIKA AY-YUHAN-NABIY-YU.

Peace be on you, O Prophet.

WARAHMATUL-LÁHI WABARAKÁTUH.

And Mercy of Allah and His blessings.

AS-SALÁMU 'ALAINÁ WA'ALÁ 'IBÁDIL-LÁHIS-SÁLIHÍN.

Peace be on us and on those who are righteous servants of Allah.

ASH-HADU AL-LÁ ILÁHA IL-LAL-LAHÚ.

I bear witness to the fact that there is no deity but Allah.

WA-ASH-HADU AN-NA MUHAMMADAN 'ABDUHU WARASÚLUH

I bear witness that Muhammad is His slave and messenger

Instructions:

In the three raka'át (i.e. Maghrib) or four raka'át (Like Zuhr, 'Asr and 'Ishá) Saláh you stand up for the remaining raka'át after Tashahhud. On the other hand if it is two raka'át (Fajr) Saláh, keep sitting and after this recite Darud (blessing for the Prophet) in these words:



QUOOD

Posture 8

Recitation



اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

AL-LÁHUM-MA SAL-LI 'ALÁ MUHAMMAD-IW WA 'ALÁ ÁLI MUHAMMADIN

O Alláh, exalt Muhammad and the followers of Muhammad

KAMÁ SAL-LAITA 'ALÁ IBRÁHÍMA WA'ALÁ ÁLI IBRÁHÍMA

As thou did exalt Ibrahim and his followers

IN-NAKA HAMÍDUM-MAJEED

Thou art the praised, the Glorious

QUOOD

Posture 8

Recitation



اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ
وَعَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

AL-LÁHUM-MA BÁRIK 'ALÁ MUHAMMAD-IW

O Alláh, bless Muhammad

WA 'ALÁ ÁLI MUHAMMADIN

and his followers

KAMÁBÁRAKTA 'ALÁ IBRÁHÍMA WA 'ALÁ ÁLI IBRÁHÍMA

as Thou has blest Ibrahim and his followers

IN-NAKA HAMÍDUM-MAJEED

Thou art the Praised, The Glorious

QUOOD

Posture 8

Recitation



رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءَ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

O Lord! Make me one who establishes regular Prayer,
and also (raise such) among my offspring
O our Lord! and accept thou my Prayer
O Lord! cover (us) with Thy forgiveness - me, my parents and all believers,
on they Day that the Reckoning will be established

Posture 9



Instructions:

Now turn your face to the right saying

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ط

AS-SALÁMU 'ALAIKUM WA-RAHMATUL-LÁH

Peace be on you and Allah's blessings.

Now turn your face to the left saying

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ط

AS-SALÁMU 'ALAIKUM WA-RAHMATUL-LÁH

Peace be on you and Allah's blessings.

This book is like a little dictionary. Please share the book and the knowledge of the book. If you read this book please pray for me to Allah to give me the best Jannah/heaven. Thank you and may Allah give you best Jannah/heaven too. Ameen. Sincerely, (Faisal Fahim)

THE TRESSURES OF ISLAM HAS BEEN UNLEASHED. ISLAM IS THE ONLY TRUE RELIGION AND THE ONLY SOLUTION FOR HUMANITY.

A REQUEST FROM FAISAL: IF YOU LIKE THIS BOOK PLEASE SHARE IT AND

FEEL FREE TO WRITE AN HONEST REVIEW.THERE IS NO GOD EXCEPT ONE ALLAH ALONE.MAY GOD REWARD YOU FOR A GOOD INTENSION.AMEEN.

Chapter One On Sincere Believers:

Allah says in Quran Surah An-Nisa 4:59,: O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.

Narrated by at-Tirmidhi (2641) as follows: “My ummah will split into seventythree sects, all of whom will be in the Fire except one sect.” They said: Who are they, O Messenger of Allah? He said: “[Those who follow] the path which I and my companions follow.” It was classed as hasan by Ibn al-‘Arabi in Ahkaam al-Qur’an (3/432), al-‘Iraqi in Takhreej al-Ihya’ (3/284) and al-Albaani in Saheeh at-Tirmidhi.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions.”

Source: Ṣaḥīḥ Muslim 2564

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, “Verily, the hearts of the children of Adam, all of them, are between the two fingers of the Merciful as one heart. He directs them wherever He wills. O Allah, the Director of the hearts, turn our hearts to Your obedience.”

Source: Ṣaḥīḥ Muslim 2654

Grade: Sahih (authentic) according to Muslim

[Quran Chapter 3]15. Say, “Shall I inform you of something better than that? For those who are righteous, with their Lord are Gardens beneath which rivers flow, where they will remain forever, and purified spouses, and acceptance from Allah.” Allah is Observant of the servants.16. Those who say, “Our Lord, we have believed, so forgive us our sins, and save us from the suffering of the Fire.”

17.(They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend [give the Zakāt and alms in the Way of Allāh] and those who pray and beg Allāh’s Pardon in the last hours of the night.

Al Quran Al-Baqarah 2:274 Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

Umar ibn al-Khattab reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, deeds are only with intentions, and every person will have only what they intended. Whoever emigrated to Allah and His Messenger, his emigration is for Allah and His Messenger. Whoever emigrated to get something in the world or to marry a woman, his emigration is for that to which he emigrated." Source: Ṣaḥīḥ al-Bukhārī 54, Ṣaḥīḥ Muslim 1907

Al-Baqarah 2:208 Quran: O you who have believed, enter into Islām completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Sahih Muslim 2664 : Abu Huraira reported Allah's Messenger (ﷺ) as saying: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan.

Information arranged and organized by Faisal Fahim

Chapter Two About Deception of Sufism:

There are some sufis who admit that they are sufis but there is a great danger upon the ummah where there is a huge number of misguided people in many Muslim's countries who claim to be Sunni Muslims but they are in reality are deviated misguided Sufis who claim to follow Quran and Sunnah but rather they are far away from Quran and Sunnah. They are Sufis who have nothing to do with Quran and Sunnah of prophet Muhammad pbuh. They are not real Sunnis but are fake Sunnis and are simply Sufis who claim to be Sunnis. **EXPLANATION:** The Sufis travel to visit graves and seek blessings from their occupants or to make tawaaf (ritual

Circumambulation) around them or to make sacrifices at these sites, all of which goes against the teachings of the Prophet (peace and blessings of Allaah be upon him): Do not travel to visit any place but three mosques: al-Masjid al-Haraam [in Makkah], this mosque of mine [in Madeenah] and al-Masjid al-Aqsa [in Jerusalem].

(Agreed upon).

Sahih Muslim 1397 a

Abu Hurairah (Allah be pleased with him) reported it directly from Allah's Apostle (ﷺ) that he said: Do not undertake a journey to visit any Mosque, but three: this Mosque of mine, the Mosque of al-Haram and the Mosque of Aqsa (Bait al-Maqdis).

Abu Hurayrah narrated that the Prophet said: "Do not set out on a journey (for religious worship) except for three mosques: Al-Masjid Al-Haraam, my Mosque (at Madeenah) and Al-Aqsa Mosque (in Jerusalem)." [Ahmad, Al-Bukhaari, Muslim, and others]

The principle is that the dead do not hear the words of the living, because Allah says in Quran (interpretation of the meaning): "but you cannot make hear those in the graves." [Fatir 35:22] and "Verily, you cannot make the dead to hear" [al-Naml 27:80]

When the Prophet (peace and blessings of Allah be upon him) addressed the slain disbelievers after the Battle of Badr, Allah caused them to hear his words, although they were at the bottom of the well in which they had been buried. This was a special case, as the scholars, may Allah have mercy on them, have stated. (See Al-Ayat al-Bayyinah fi 'adam Sama' al-Amwat).

Sahih Al-Bukhari Hadith 5.317 Narrated by Ibn Umar The Prophet (saws) stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your Lord

Promised you?" Then he (saws) further said, "They now hear what I say." This was mentioned before Hadrat Aisha (r.a.) and she said, "But the Prophet (saws) said, 'Now they know very well that what I used to tell them was the Truth.' – Then she recited: "You cannot make the dead hear...(till the end of Verse)." (30.52)

Sahih Al-Bukhari Hadith 2.452 Narrated by Ibn Umar The Prophet (saws) looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?"

Somebody said to him, "You are addressing dead people." He (saws) replied, "You do not hear better than they but they cannot reply."

That the Prophet (saws) addressed the deceased pagans by name after every battle was not the norm, but this specific incident was out of the ordinary and a miracle.

Many sufis turn graves into mosques.

It was narrated that prophet Muhammad (peace and blessings of Allaah be upon him) said: "May Allah curse the Jews and the Christians, for they took the graves of their

Prophets as places of worship.” ‘Aa’ishah (may Allaah be pleased with her) said, “He was warning against what they had done.” Narrated by al-Bukhaari, 1330, Muslim, 529.

And when Umm Salamah and Umm Habeebah told prophet about a church in which there were images, he (peace and blessings of Allaah be upon him) said: “When a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of mankind before

Allaah.” (Saheeh, agreed upon. Al-Bukhaari, 427; Muslim, 528)

And Muhammad (peace and blessings of Allaah be upon him) said: “Those who came before you took the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship – I forbid you to do that.” (Narrated by Muslim in his Saheeh, 532, from Jundab ibn ‘Abd-Allaah al-Bajali). So the Prophet (peace and blessings of Allaah be upon him) forbade taking graves as places of worship and he cursed those who do

That, stating that they are the most evil of mankind. So we must beware of that.

It is known that everyone who prays at a grave is taking it as a place of worship, and whoever builds a mosque over a grave has taken it as a place of worship. So we must keep graves far away from the mosques and not put graves inside mosques, in

Obedience to the commands instructions teachings of Prophet Muhammad (peace and blessings of Allaah be upon him)

The Sufis are blindly loyal to their shaykhs, even when what they go against the words of Allaah and His Messenger.

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, “O Allah, do not turn my grave into an idol that is worshiped. Allah has cursed people who take the graves of their prophets as places of worship.”Source: Musnad Aḥmad 7352 Grade: Sahih (authentic)

Some of the Sufis use black magic, sihr, taweez, talismans, letters, Jinns, witchcraft, numbers for making amulets and charms and so on.

The Sufis do not restrict themselves to the specific blessings on the Prophet (peace and blessings of Allaah be upon him) that were narrated from him. They invented new formulas that involve

Seeking his blessings and other kinds of blatant shirk which are unacceptable to the one on whom they are sending blessings.

With regard to the question of whether the Sufi shaykhs have some kind of contact, this is true, but their contact is with the shayaateen, not with Allaah, so they inspire one another with adorned speech as a delusion (or by way of deception), as Allaah says (interpretation of the meaning):

And so We have appointed for every Prophet enemies shayaateen (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it [al-Anaam 6:112]

And Allaah says (interpretation of the meaning):

And, certainly, the shayaateen (devils) do inspire their friends (from mankind) [al-Anaam 6:121]

Shall I inform you (O people!) upon whom the shayaateen (devils) descend?

They descend on every lying, sinful person. [al-Shuara 221-222]

This is the contact that is real, not the contact that they falsely claim to have with Allaah. Exalted be Allaah far above that.

(See Mujam al-Bida, 346 359).

When some of these Sufi sheikhs disappear suddenly from the sight of their followers, this is the result of their contact with the shayaateen, who may even carry them to a distant place and bring them back in the same day or night, to mislead their human followers.

So the important rule here is not to judge people by the

Extraordinary feats that they may do. We should judge them by how closely or otherwise they adhere to the Quraan and Sunnah.

The true friends of Allaah (awliya) are not necessarily known for performing astounding feats. On the contrary, they are the ones who worship Allaah in the manner that He has prescribed, and not by doing acts of bidah, innovations, shirk and kufr.

The extraordinary events that happen at the hands of the extreme Sufis who have deviated from the path of the Sunnah are akin to what happens at the hands of tricksters,

charlatans and magicians; it is the handiwork of the Shaytaan aimed at misguiding people, so we should not be deceived by it.

What must be done is to forbid people to go to graves of sufis to ask of their occupants instead of Allah, whether they were

Righteous or otherwise, because asking of the occupants of graves instead of Allah is a type of major shirk that puts one beyond the pale of Islam.

Allah says in Quran 40:60

And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell – in humiliation!"

[Quran 7:180] To Allah belong the Most Beautiful Names, so call Him by them, and disregard those who blaspheme His names. They will be repaid for what they used to do.

Quran (50:16)

And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

[Quran Chapter 1 teaches us this dua in surah Fatiha]

5. It is You we worship, and upon You we call for help.
6. Guide us to the straight path. 7. The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided.

Narrated by at-Tirmidhi (2641) as follows: "My ummah will split into seventy-three sects, all of whom will be in the Fire except one sect." They said: Who are they, O Messenger of Allah? He said: "[Those who follow] the path which I and my companions follow." It was classed as hasan by Ibn al-'Arabi in Ahkaam al-Qur'an (3/432), al-'Iraqi in Takhreej alIhya' (3/284) and al-Albaani in Saheeh at-Tirmidhi.

On the authority of Abu Najeesh al-'Irbaad ibn Saariyah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allah! It is as though this is a farewell sermon, so counsel us." He (peace and blessings of Allah be upon him) said, "I counsel you to have taqwa (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance."

[Abu Dawud] It was related by at-Tirmidhi, who said that it was a good and sound hadeeth. Hadith 28, 40 Hadith an-Nawawi

**So Muslims must follow prophet Muhammad pbuh and his
Companions sahabas and the rightly guided khalifas and
Practice Islam worship Allah as they did and not do
Something which goes against the teachings of our last
Prophet and must not practice Islam and worship Allah in a Way
not done by sahabas nor done by the rightly guided Khalifas
(caliphs) of Islam nor done by the prophet himself .
Those Caliphs who truly followed in the Prophet's foot steps
Are called 'The Rightly-Guided Caliphs' (Al-Khulafa-ur
Rashidun in Arabic). They are the first four Caliphs: Abu Bakr,'Umar, Uthman and Ali
Radi'Allahu Anhuma**

**May Allah be pleased with them. All four were among the earliest and closest
Companions of the Prophet (peace be on him).**

**Allah says in [Quran 5:3] Today I have perfected your religion for you, and have completed
My favor upon you, and have approved Islam as a deen (complete way of life) for you.**

**Meaning Islam is complete with our last prophet Muhammad pbuh and prophet has
completed his work by teaching sahabas the correct way of practicing Islam correct way
of worshipping Allah. So nothing new can be added nor anything can be removed from
the deen from Allah which Allah has completed in last prophet's lifetime and prophet
fulfilled his mission by educating his**

**Companions sahabas the correct perfected version of Islam from Allah which is free from
innovations since newly invented matters in Islam would be misguidance and
misguidance leads away from**

**The perfect completed version of Islam so misguidance leads to hell fire as our prophet
Muhammad pbuh said in the following hadith: Jabir ibn Abdullah reported: The
Messenger of Allah, peace and blessings be upon him, would praise Allah in his sermon,
as He deserves to be praised, and then he would say, "Whomever Allah guides, no one
can lead him astray. Whomever Allah sends astray, no one can guide him. The truest word
is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil**

**Matters in religion are those that are newly invented, for every newly invented matter is
an innovation, every innovation is**

**Misguidance, and every misguidance is in the Hellfire.”Source: Sunan al-Nasā’ī 1578
Grade: Sahih (authentic)**

The principle is that the dead do not hear the words of the living, because Allah says (interpretation of the meaning): “but you cannot make hear those in the graves.” [Fatir 35:22] and “Verily, you cannot make the dead to hear” [al-Naml 27:80]

[Quran 30:52] You cannot make the dead hear, nor can you make the deaf hear the call when they turn away.

Shirk or associating others in worship with Allah. Allah says (interpretation of the meaning):

“Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases”[an-Nisa’ 4:48]

Al-Baqarah 2:256 ,:There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong.

So whoever disbelieves in ṭāghūt and believes in Allāh has grasped

The most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.

Al-Baqarah 2:257 ,:Allāh is the Ally of those who believe. He brings them out from darkneses into the light. And those who

Disbelieve – their allies are ṭāghūt. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein.

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (stay away, do not worship) Taaghoot (all false deities false gods)...” [al-Nahl 16:36]

Taghut may be a human being, or a shaytaan (devil), or an idol, or a statue, or some other being, any false god which is being

Worshipped besides Allah. If people worship Prophets or scholars instead of Allaah, we should not apply the word Taaghoot to the object of their worship. The Prophets, scholars, righteous people and awliyaa’ (those who are close to Allaah) did not force people to worship them or obey them in such a way. On the contrary, they issued the sternest warning against it. Taghut is also whoever is worshipped instead of Allah and he or she approves, accepts that and is pleased with it.

“Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimoon (wrongdoers) there are no

Helpers” [al-Maa’idah 5:72].

That includes: calling upon the dead, seeking their help, and

Making vows and offering sacrifices to them. These kinds of

Innovation are major shirk. There is no difference whether someone calls upon an idol or a grave of a dead person as Allah says: “And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’ Say: ‘Do you inform Allah of that which He knows not in the heavens and on the earth?’ Glorified and Exalted be He above all that which they associate as partners with Him!” [Yoonus 10:18].

But we do not declare grave worshipping sufis as kuffars until proof has been explained to them but they are fake sunnis far away from the teachings of prophet Muhammad Pbuh and they are major sinners and are misguided Muslims Who do not follow

Prophet nor sahabas thus they will be in hell fire unless they

Repent and correct themselves! Explanation: The story of the

Children of Israel with Moosa ,Allah, may He be exalted, says (interpretation of the meaning):

“And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: ‘O Moosa (Moses)! Make for us an ilahan (a god) as they have aliha (gods).’ He said: ‘Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e., to worship none but Allah Alone, the One and the Only God of all that exists).’

(Moosa (Moses) added□ ‘Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain.’

He said: ‘Shall I seek for you an Ilahan (a God) other than Allah, while He has given you superiority over the Alameen (mankind and jinns of your time)?’”

[al-A’raaf 7:138-140].

They demanded that Moosa (peace be upon him) should make them an idol so that they could seek to draw close to Allah by worshipping it, as those mushrikeen had taken an idol for worship.

Ibn al-Jawzi said:

This shows how great their ignorance was, as they thought that it was permissible to worship something other than Allah, after they had seen the signs.

End quote from Zaad al-Maseer (2/150)

Shaykh ‘Abd ar-Rahmaan al-Mu‘allimi said:

It seems from the response of Moosa (peace be upon him) that even though he denounced them for their ignorance, he did not regard their demand as apostasy from faith. This is supported by the fact that they were not taken to task at this point as they were taken to task when they took the calf for worship. It is as if in this instance – and Allah knows best – they were excused because they were new in their faith.

End quote from Majmoo‘ Rasaa’il al-Mu‘allimi (1/142)

The story of Dhaat Anwaat:

It was narrated that Abu Waaqid al-Laythi said: We set out with the Messenger of Allah (blessings and peace of Allah be upon him) towards Hunayn, and we passed by a lotetree. We said: O Prophet of Allah, make this into a dhaat anwaat for us as the disbelievers

Have a dhaat anwaat. The disbelievers used to hang (yanootoona) their weapons on a lote-tree and stay around it, showing devotion to it.

The Prophet (blessings and peace of Allah be upon him) said: “Allahu akbar! This is what the Children of Israel said to Moosa, ‘Make for us a god as they have gods’! You will certainly follow in the footsteps of those who came before you.”

Narrated and classed as saheeh by at-Tirmidhi (2180). It was also narrated by Imam Ahmad (21900) and classed as saheeh by Shaykh al-Albaani.

They asked the Prophet (blessings and peace of Allah be upon him) to do something that constituted shirk akbar (major shirk); they wanted him to prescribe for them to hang their weapons on trees, as the mushrikeen did. Hence the Prophet (blessings and peace of Allah be upon him) regarded their words as being akin to the words of the Children of Israel to Moosa.

Muhammad Rasheed Rida said: Those who said that to the Prophet (blessings and peace of Allah be upon him) were new Muslims who had recently given up shirk, so they thought that if the Prophet allocated something like that for that purpose, it would be

Acceptable and would not be contrary to Islam.

End quote from his comment on Majmoo' ar-Rasaa'il wa'l-Masaa'il an-Najdiyyah (4/39)

Shaykh 'Abd ar-Razzaaq 'Afeefi was asked about the grave-

Worshippers who believe in the dead and ask of them. The shaykh (may Allah have mercy on him) said: They are apostates from Islam, if proof is established against them.

Otherwise they are excused for their ignorance, like those who asked for a dhaat anwaat.

End quote from Fataawa ash-Shaykh 'Abd ar-Razzaaq 'Afeefi (p. 371)

Shaykh al-Islam Ibn Taymiyah said:

After learning what the Messenger (blessings and peace of Allah be upon him) brought, we inevitably learn that he did not prescribe for his ummah to call upon any of the dead, whether they were Prophets, righteous people or anyone else, whether in the sense of seeking help or otherwise, whether by way of seeking refuge or in any other way.

Similarly, he did not prescribe for his ummah to prostrate to anyone, dead or otherwise, and the like. Rather we know that he prohibited all such things, and that these things come under the heading of shirk which Allah and His Messenger forbade.

But because of the prevalence of ignorance and lack of knowledge of Islamic teachings among many of the later generations, it is not possible to deem them disbelievers because of that, until they learn and find out what the Messenger (blessings and peace of Allah be upon him) brought, and what contradicts it.

End quote from ar-Radd 'ala al-Kubra (2/731)

Allah, may He be exalted, says (interpretation of the meaning): "Our Lord! Punish us not if we forget or fall into error" [al-Baqarah 2:286]. And Allah, may He be exalted, said [in a hadith qudsi]: "I have granted that", as is narrated in Saheeh Muslim (126).

And Allah, may He be exalted, says (interpretation of the meaning): "And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful" [al-Ahzaab 33:5].

On the authority of Ibn Abbas (may Allah be pleased with him), that

The Messenger of Allah (peace and blessings of Allah be upon him)

Said: Verily Allah has pardoned [or been lenient with] for me my

Ummah: their mistakes, their forgetfulness, and that which they

Have been forced to do under duress. A hasan hadeeth related by

Ibn Majah, and al-Bayhaqee and others.Hadith 39, 40 Hadith an-

Nawawi

Solution is to stop doing kufr and shirk and stop doing all kinds of bidah and ask Allah alone for forgiveness. Allah says: “Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allaah will change their sins into good deeds, and Allaah is Oft-Forgiving, Most Merciful” [al-Furqaan 25:68-70]

Repentance from shirk means giving it up and submitting to Allaah alone, regretting one’s neglect of Allaah’s rights and resolving never to go back to it. Allaah says (interpretation of the meaning):

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven” [al-Anfaal 8:38]

“If they cease” means, give up their kufr, by submitting to Allaah alone with no partner or associate. Tafseer al-Sa’di.

The Prophet (peace and blessings of Allaah be upon him) said: “Islam destroys that which came before it” – i.e., of sins. Narrated by Muslim 121.

The Messenger of Allaah (peace and blessings of Allaah be upon him) said that the gate of repentance remains open so long as the death rattle has not reached a person’s throat. He (peace and blessings of Allaah be upon him) said: “Allaah will accept His slave’s repentance so long as the death rattle has not yet reached

His throat.” (Narrated by al-Tirmidhi, 3537; see also Saheeh al-Jaami’, 1425.

Allah says (interpretation of the meaning):

“And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam).” [al-Zumar 39:54]

“And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah’s religion of Islamic

Monotheism); and he is a Muhsin (a good-doer.” [al-Nisa 4:125]

“And whosoever submits his face (himself) to Allah, while he is a Muhsin (good-doer, i.e. performs good deeds totally for Allah’s sake without any show-off or to gain praise or

fame and does them in accordance with the Sunnah of Allah's Messenger Muhammad), then he has grasped the most trustworthy handhold [La ilaha ill-Allah (none has the right to be worshipped but Allah)]. And to Allah return all matters for decision." [Luqman 31:22]

Whoever commits major shirk that puts a person beyond the pale of Islam must repent sincerely from that, put his actions straight and correct his intention. It is also prescribed for him to do ghusl after repenting, because the Prophet (peace and blessings of Allaah be upon him) commanded Qays ibn 'Aasim to do that when he became Muslim. (Narrated by Ahmad, Abu Dawood, al-Tirmidhi and al-Nasaa'I; classed as saheeh by Ibn al-Sakan.

It is always better to repent ask Allah for forgiveness and also say the shahada often after asking Allah for forgiveness.

The Shahadah can be declared as follows: "ASH-HADU ALLA ILAHA ILLA-ALLAH WA ASH-HADU ANNA MUHAMMADAN RASUL-

ALLAH".

Translation of the shahadah is: "I bear witness that there is no deity (none worthy of worship) but Allah, and I bear witness that Muhammad is the Messenger of Allah."

OR

"I testify that there is no other god but Allah, and I testify that Muhammad is Allah's messenger."

Allah knows best.

Information arranged and organized by Faisal Fahim

Chapter Three On The Merits Virtues Of Sahabah:

Quran An-Nisa' 4:59 : O you who have believed, obey Allāh and obey

The Messenger and those in authority among you. And if you

Disagree over anything, refer it to Allāh and the Messenger, if you

Should believe in Allāh and the Last Day. That is the best [way] and

Best in result.

Prophet Muhammad pbuh said in authentic hadiths to follow his companions sahabas if we want to be on the correct path which leads to paradise because they learned directly from the prophet of Islam:

The hadeeth was also narrated by at-Tirmidhi (2641) as follows: “My ummah will split into seventy-three sects, all of whom will be in the Fire except one sect.” They said: Who are they, O Messenger of Allah?

He said: “[Those who follow] the path which I and my companions follow.” It was classed as hasan by Ibn al-‘Arabi in Ahkaam al-Qur’an (3/432), al-‘Iraqi in Takhreej al-Ihya’ (3/284) and al-Albaani in Saheeh at-Tirmidhi.

On the authority of Abu Najeeh al-‘Irbaad ibn Saariyah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, “O Messenger of Allah! It is as though this is a farewell sermon, so counsel us.” He (peace and blessings of Allah be upon him) said, “I counsel you to have taqwa (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance.”[Abu Dawud] It was related by at-Tirmidhi, who said

That it was a good and sound hadeeth. Hadith 28, 40 Hadith an-Nawawi

Allah pleased with sahabas :

“Indeed, Allaah was pleased with the believers when they gave the Bay’ah (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquillity) upon them, and He rewarded them with a near victory” [al-Fath 48:18] Quran

Allah promises paradise to sahabahs:

At-Taubah 9:100 Quran: And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith).

Allâh is well-pleased with them as they are well-pleased with Him.

He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Do not revile my companions, for by the One in Whose hand is my soul, if one of you were to spend the equivalent of Uhud (Uhud Mountain) in gold, it would not amount to a mudd of one of them, or half of that.” Narrated by al-Bukhaari (3673) and Muslim (2540). Authentic

It was narrated from ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “The best of the people are my generation, then those who come after them, then those who come after them.” Narrated by al-Bukhaari (2652) and Muslim (2533). Authentic

Anas ibn Malik reported: The Messenger of Allah, peace and

Blessings be upon him, said, “The most merciful of my nation is Abu Bakr. The strictest of them in the religion of Allah is Umar. The most sincerely conscientious of them is Uthman. The wisest of them in judgment is Ali ibn Abi Talib. The best reciter of the Book of Allah among them is Ubay ibn Ka’b. The best of them in the rules of

Inheritance is Zayd ibn Thabit. The most knowledgeable of them in the lawful and the unlawful is Mu’adh ibn Jabal. No doubt, every nation has a trustee and the trustee of this nation is Abu ‘Ubayda ibn al-Jarrah.”Source: Sunan Ibn Mājah 154 Grade: Sahih (authentic) according to Al-Albani

Musnad Ahmad 833 Grade Authentic: It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard ‘Ali (رضي الله عنه) say: Shall I not tell you of the best of this ummah after its Prophet (ﷺ)? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this ummah after Abu Bakr? [It is] ‘Umar (رضي الله عنه).

Abu Juhayfah reported: Ali ibn Abi Talib, may Allah be pleased with him, said, “Shall I not tell you about the best of this nation after its Prophet? It is Abu Bakr and Umar.” Source: Musnad Ahmad 878 Grade Sahih (authentic) according to Al-Arna’ut

Abdur Rahman ibn ‘Awf reported: The Messenger of Allah, peace and blessings be upon him, said, “Abu Bakr is in Paradise. Umar is in Paradise. Uthman is in Paradise. Ali is in

Paradise. Talhah is in Paradise. Al-Zubayr is in Paradise. Abdur Rahman ibn 'Awf is in Paradise. Sa'd is in Paradise. Sa'id is in Paradise. Abu 'Ubaydah ibn al-Jarrah is in Paradise." Source: Sunan al-Tirmidhī 3747 Grade: Sahih (authentic) according to Al-Albani

Information arranged and organized by Faisal Fahim

Chapter Four: Children's Rights In Islam: How Should Children Be Treated, How Parents Should Behave With Their Children

An-Nisa' 4:65 Quran

But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute

Among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

Prophet ﷺ said,

"...Be afraid of Allah and be just to your children..."

[Sahih Al-Bukhari 2587]

Jarir ibn Abdullah reported: The Messenger of Allah, peace and blessings be upon him, said, "Allah will not be merciful to those who are not merciful to people."

Source: Ṣaḥīḥ al-Bukhārī 7376, Ṣaḥīḥ Muslim 2319

Aisha reported: A bedouin came to the Prophet, peace and blessings be upon him, and he said, “You kiss the children? We do not kiss them.” The Prophet said, “I cannot put mercy into your heart if Allah has removed it from you.”

Source: Ṣaḥīḥ al-Bukhārī 5998, Ṣaḥīḥ Muslim 2317

Abu Huraira reported: Al-Aqra’ ibn Habis saw the Prophet, peace and blessings be upon him, kissing his grandson Al-Hasan. He said, “I have ten children and I do not kiss any of them.” The Prophet said, “Verily, whoever does not show mercy will not receive mercy.”

Source: Ṣaḥīḥ al-Bukhārī 5997, Ṣaḥīḥ Muslim 2318

Ibn ‘Umar said: “Allah has called them abrar (righteous) because they honoured (barru) their fathers and children. Just as your father has rights over you, so too your child has rights over you.” (Al-Adab al-Mufrad, 94)

The Messenger of Allah (peace and blessings of Allah be upon him) said, according to a hadith (prophetic narration) narrated by ‘Abd-Allah ibn ‘Umar, “... and your child has rights over you.” (Muslim, 1159)

Sahih al-Bukhari 48 : Narrated ‘Abdullah: The Prophet (ﷺ) said, “Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief).” Authentic

Sunan Ibn Majah 3941 : It was narrated from Sa’d that the Messenger of Allah (ﷺ) said: “Verbally abusing a Muslim is Fusuq and fighting him is Kufr.” Saheeh

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (blessings and peace of Allah be upon him) said: “A person may say a word, not realizing its

repercussions, for which he will be thrown down into Hell further than the distance between the east and the west.” (Narrated by al-Bukhari (6477) and Muslim (2988))

According to a report narrated by at-Tirmidhi (2314): “A man may utter a word, not seeing anything wrong with it, for which he will fall down into Hell the distance of seventy years.” (Classed as *sahih* by al-Albani in *Sahih at-Tirmidhi*)

Bilal al-Muzani (may Allah be pleased with him) narrated that the Prophet (blessings and peace of Allah be upon him) said: “One of you may speak a word that angers Allah, not realizing how far it may go, and because of it Allah will decree that He is angry with it until the Day he meets Him.” (Narrated by at-Tirmidhi (2319); classed as *saheeh*)

‘Abdullah bin ‘Amr bin Al-‘as (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, “Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who

Possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner.”

[Al-Bukhari and Muslim].

Riyad as-Salihin, 689

In-Book Reference: Book 1, Hadith 10

[Quran 66:6] O you who believe! Protect yourselves and your families from a Fire, whose fuel is people and stones. Over it are angels, fierce and powerful. They never disobey Allah in anything He commands them, and they carry out whatever they are commanded. [Quran Chapter 99]

6. On that Day, the people will emerge in droves, to be shown their works.

7. Whoever has done an atom’s weight of good will see it.

8. And whoever has done an atom’s weight of evil will see it.

[Quran Chapter 4]

145. Indeed, the hypocrites will be in the lowest depth (grade of hottest) of the Fire, and you will find no helper for them.

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by Worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

Chapter One On Sincere Believers:

Allah says in Quran Surah An-Nisa 4:59,: O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.

Narrated by at-Tirmidhi (2641) as follows: “My ummah will split into seventy-three sects, all of whom will be in the Fire except one sect.” They said: Who are they, O Messenger of Allah? He said: “[Those who follow] the path which I and my companions follow.” It was classed as hasan by Ibn al-‘Arabi in Ahkaam al-Qur’an (3/432), al-‘Iraqi in Takhreej alIhya’ (3/284) and al-Albaani in Saheeh at-Tirmidhi.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions.”

Source: Şaḥīḥ Muslim 2564

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, “Verily, the hearts of the children of Adam, all of them, are between the two fingers of the Merciful as one heart. He directs them wherever He wills. O Allah, the Director of the hearts, turn our hearts to Your obedience.”

Source: Ṣaḥīḥ Muslim 2654

Grade: Sahih (authentic) according to Muslim

[Quran Chapter 3]15. Say, “Shall I inform you of something better than that? For those who are righteous, with their Lord are Gardens beneath which rivers flow, where they will remain forever, and purified spouses, and acceptance from Allah.” Allah is Observant of the servants.16. Those who say, “Our Lord, we have believed, so forgive us our sins, and save us from the suffering of the Fire.” 17.(They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend [give the Zakât and alms in the Way of Allāh] and those who pray and beg Allāh’s Pardon in the last hours of the night.

Al Quran Al-Baqarah 2:274 Those who spend their wealth (in Allāh’s Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

Umar ibn al-Khattab reported: The Messenger of Allah, peace and blessings be upon him, said, “Verily, deeds are only with intentions, and every person will have only what they intended. Whoever emigrated to Allah and His Messenger, his emigration is for Allah and His Messenger. Whoever emigrated to get something in the world or to marry a woman, his emigration is for that to which he emigrated.” Source: Ṣaḥīḥ al-Bukhārī 54, Ṣaḥīḥ Muslim 1907

Al-Baqarah 2:208 Quran: O you who have believed, enter into Islām completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Sahih Muslim 2664 : Abu Huraira reported Allah’s Messenger (ﷺ) as saying: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don’t say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your” if” opens the (gate) for the Satan.

Information arranged and organized by Faisal Fahim

Chapter Two About Deception of Sufism:

There are some sufis who admit that they are sufis but there is a great danger upon the ummah where there is a huge number of misguided people in many Muslim's countries who claim to be Sunni Muslims but they are in reality are deviated misguided Sufis who claim to follow Quran and Sunnah but rather they are far away from Quran and Sunnah. They are Sufis who have nothing to do with Quran and Sunnah of prophet Muhammad pbuh. They are not real Sunnis but are fake Sunnis and are simply Sufis who claim to be Sunnis. EXPLANATION: The Sufis travel to visit graves and seek blessings from their occupants or to make tawaaf (ritual circumambulation) around them or to make sacrifices at these sites, all of which goes against the teachings of the Prophet (peace and blessings of Allaah be upon him): Do not travel to visit any place but three mosques: alMasjid al-Haraam [in Makkah], this mosque of mine [in Madeenah] and al-Masjid al-Aqsa [in Jerusalem]. (Agreed upon).

Sahih Muslim 1397 a

Abu Hurairah (Allah be pleased with him) reported it directly from Allah's Apostle (ﷺ) that he said: Do not undertake a journey to visit any Mosque, but three: this Mosque of mine, the Mosque of al-Haram and the Mosque of Aqsa (Bait al-Maqdis).

Abu Hurayrah narrated that the Prophet said: "Do not set out on a journey (for religious worship) except for three mosques: Al-Masjid Al-Haraam, my Mosque (at Madeenah) and Al-Aqsa Mosque (in Jerusalem)." [Ahmad, Al-Bukhaari, Muslim, and others]

The principle is that the dead do not hear the words of the living, because Allah says in Quran (interpretation of the meaning): "but you cannot make hear those in the graves." [Fatir 35:22] and "Verily, you cannot make the dead to hear" [al-Naml 27:80]

When the Prophet (peace and blessings of Allah be upon him) addressed the slain disbelievers after the Battle of Badr, Allah caused them to hear his words, although they were at the bottom of the well in which they had been buried. This was a special case, as the scholars, may Allah have mercy on them, have stated. (See Al-Ayat al-Bayyinah fi 'adam Sama' al-Amwat).

Sahih Al-Bukhari Hadith 5.317 Narrated by Ibn Umar The Prophet (saws) stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your Lord promised you?" Then he (saws) further said, "They now hear what I say." This was mentioned before Hadrat Aisha (r.a.) and she said, "But the Prophet (saws) said,

‘Now they know very well that what I used to tell them was the Truth.’ – Then she recited: “You cannot make the dead hear...(till the end of Verse).” (30.52)

Sahih Al-Bukhari Hadith 2.452 Narrated by Ibn Umar The Prophet (saws) looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, “Have you found true what your Lord promised you?” Somebody said to him, “You are addressing dead people.” He (saws) replied, “You do not hear better than they but they cannot reply.”

That the Prophet (saws) addressed the deceased pagans by name after every battle was not the norm, but this specific incident was out of the ordinary and a miracle.

Many sufis turns graves into mosques.

It was narrated that prophet Muhammad (peace and blessings of Allaah be upon him) said: “May Allah curse the Jews and the Christians, for they took the graves of their Prophets as places of worship.” ‘Aa’ishah (may Allaah be pleased with her) said, “He was warning against what they had done.” Narrated by al-Bukhaari, 1330, Muslim, 529.

And when Umm Salamah and Umm Habeebah told prophet about a church in which there were images, he (peace and blessings of Allaah be upon him) said: “When a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of mankind before Allaah.” (Saheeh, agreed upon. Al-Bukhaari, 427; Muslim, 528)

And Muhammad (peace and blessings of Allaah be upon him) said: “Those who came before you took the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship – I forbid you to do that.” (Narrated by Muslim in his Saheeh, 532, from Jundab ibn ‘Abd-Allaah al-Bajali). So the Prophet (peace and blessings of Allaah be upon him) forbade taking graves as places of worship and he cursed those who do that, stating that they are the most evil of mankind. So we must beware of that.

It is known that everyone who prays at a grave is taking it as a place of worship, and whoever builds a mosque over a grave has taken it as a place of worship. So we must

keep graves far away from the mosques and not put graves inside mosques, in obedience to the commands instructions teachings of Prophet Muhammad (peace and blessings of Allaah be upon him)

The Sufis are blindly loyal to their shaykhs, even when what they go against the words of Allaah and His Messenger.

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, “O Allah, do not turn my grave into an idol that is worshiped. Allah has cursed people who take the graves of their prophets as places of worship.”Source: Musnad Ahmad 7352 Grade: Sahih (authentic)

Some of the Sufis use black magic, sihr, taweez, talismans, letters, Jinns, witchcraft, numbers for making amulets and charms and so on.

The Sufis do not restrict themselves to the specific blessings on the Prophet (peace and blessings of Allaah be upon him) that were narrated from him. They invented new formulas that involve seeking his blessings and other kinds of blatant shirk which are unacceptable to the one on whom they are sending blessings.

With regard to the question of the whether the Sufi shaykhs have some kind of contact, this is true, but their contact is with the shayaateen, not with Allaah, so they inspire one another with adorned speech as a delusion (or by way of deception), as Allaah says (interpretation of the meaning):

And so We have appointed for every Prophet enemies shayaateen (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it [al-Anaam 6:112]

And Allaah says (interpretation of the meaning):

And, certainly, the shayaateen (devils) do inspire their friends (from mankind) [al-Anaam 6:121]

Shall I inform you (O people!) upon whom the shayaateen (devils) descend?

They descend on every lying, sinful person. [al-Shuara 221-222]

This is the contact that is real, not the contact that they falsely claim to have with Allaah. Exalted be Allaah far above that.

(See Mujam al-Bida, 346 359).

When some of these Sufi sheikhs disappear suddenly from the sight of their followers, this is the result of their contact with the shayaateen, who may even carry them to a distant place and bring them back in the same day or night, to mislead their human followers.

So the important rule here is not to judge people by the extraordinary feats that they may do. We should judge them by how closely or otherwise they adhere to the Quraan and Sunnah. The true friends of Allaah (awliya) are not necessarily known for performing astounding feats. On the contrary, they are the ones who worship Allaah in the manner that He has prescribed, and not by doing acts of bidah, innovations, shirk and kufr.

The extraordinary events that happen at the hands of the extreme Sufis who have deviated from the path of the Sunnah are akin to what happens at the hands of tricksters, charlatans and magicians; it is the handiwork of the Shaytaan aimed at misguiding people, so we should not be deceived by it.

What must be done is to forbid people to go to graves of sufis to ask of their occupants instead of Allah, whether they were righteous or otherwise, because asking of the occupants of graves instead of Allah is a type of major shirk that puts one beyond the pale of Islam.

Allah says in Quran 40:60

And your Lord says: “Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell – in humiliation!”

[Quran 7:180] To Allah belong the Most Beautiful Names, so call Him by them, and disregard those who blaspheme His names. They will be repaid for what they used to do.

Quran (50:16)

And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

[Quran Chapter 1 teaches us this dua in surah Fatiha]

5. It is You we worship, and upon You we call for help.

6. Guide us to the straight path. 7. The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided.

Narrated by at-Tirmidhi (2641) as follows: “My ummah will split into seventy-three sects, all of whom will be in the Fire except one sect.” They said: Who are they, O Messenger of Allah? He said: “[Those who follow] the path which I and my companions follow.” It was classed as hasan by Ibn al-‘Arabi in Ahkaam al-Qur’an (3/432), al-‘Iraqi in Takhreej alIhya’ (3/284) and al-Albaani in Saheeh at-Tirmidhi.

On the authority of Abu Najeesh al-’Irbaad ibn Saariyah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, “O Messenger of Allah! It is as though this is a farewell sermon, so counsel us.” He (peace and blessings of Allah be upon him) said, “I counsel you to have taqwa (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and

to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance.” [Abu Dawud] It was related by at-Tirmidhi, who said that it was a good and sound hadeeth. Hadith 28, 40 Hadith an-Nawawi

So Muslims must follow prophet Muhammad pbuh and his companions sahabas and the rightly guided khalifas and practice Islam worship Allah as they did and not do something which goes against the teachings of our last prophet and must not practice Islam and worship Allah in a way not done by sahabas nor done by the rightly guided khalifas (caliphs) of Islam nor done by the prophet himself . Those Caliphs who truly followed in the Prophet’s foot steps are called ‘The Rightly-Guided Caliphs’ (Al-Khulafa-ur Rashidun in Arabic). They are the first four Caliphs: Abu Bakr, ‘Umar, Uthman and Ali Radi’Allahu Anhum

May Allah be pleased with them. All four were among the earliest and closest Companions of the Prophet (peace be on him).

Allah says in [Quran 5:3] Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a deen (complete way of life) for you.

Meaning Islam is complete with our last prophet Muhammad pbuh and prophet has completed his work by teaching sahabas the correct way of practicing Islam correct way of worshipping Allah. So nothing new can be added nor anything can be removed from the deen from Allah which Allah has completed in last prophet’s lifetime and prophet fulfilled his mission by educating his companions sahabas the correct perfected version of Islam from Allah which is free from innovations since newly invented matters in Islam would be misguidance and misguidance leads away from the perfect completed version of Islam so misguidance leads to hell fire as our prophet Muhammad pbuh said in the following hadith: Jabir ibn Abdullah reported: The Messenger of Allah, peace and blessings be upon him, would praise Allah in his sermon, as He deserves to be praised, and then he would say, “Whomever Allah guides, no one can lead him astray. Whomever Allah sends astray, no one can guide him. The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters in religion are those that are newly invented, for every newly invented matter is an innovation, every innovation is misguidance, and every misguidance is in the Hellfire.”Source: Sunan alNasā’ī 1578 Grade: Sahih (authentic)

The principle is that the dead do not hear the words of the living, because Allah says (interpretation of the meaning): “but you cannot make hear those in the graves.” [Fatir 35:22] and “Verily, you cannot make the dead to hear” [al-Naml 27:80]

[Quran 30:52] You cannot make the dead hear, nor can you make the deaf hear the call when they turn away.

Shirk or associating others in worship with Allah. Allah says (interpretation of the meaning):

“Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases”[an-Nisa’ 4:48]

Al-Baqarah 2:256 ,:There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in *ṭāghūt* and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.

Al-Baqarah 2:257 ,:Allāh is the Ally of those who believe. He brings them out from darkneses into the light. And those who disbelieve – their allies are *ṭāghūt*. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein.

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (stay away, do not worship) Taaghoot (all false deities false gods)...’ [al-Nahl 16:36]

Taghut may be a human being, or a shaytaan (devil), or an idol, or a statue, or some other being, any false god which is being worshipped besides Allah. If people worship Prophets or scholars instead of Allaah, we should not apply the word Taaghoot to the object of their worship. The Prophets, scholars, righteous people and *awliyaa’* (those who are close to Allaah) did not force people to worship them or obey them in such a way. On the contrary, they issued the sternest warning against it. Taghut is also whoever is worshipped instead of Allah and he or she approves, accepts that and is pleased with it.

“Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimoon (wrongdoers) there are no helpers” [al-Maa’idah 5:72].

That includes: calling upon the dead, seeking their help, and making vows and offering sacrifices to them. These kinds of innovation are major shirk. There is no difference whether someone calls upon an idol or a grave of a dead person as Allah says: “And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’ Say: ‘Do you inform Allah of that which He knows not in the heavens and on the earth?’ Glorified and Exalted be He above all that which they associate as partners with Him!” [Yoonus 10:18].

But we do not declare grave worshipping sufis as kuffars until proof has been explained to them but they are fake sunnis far away from the teachings of prophet Muhammad Pbuh and they are major sinners and are misguided Muslims Who do not follow prophet nor sahabas thus they will be in hell fire unless they repent and correct themselves!

Explanation: The story of the Children of Israel with Moosa ,Allah, may He be exalted, says (interpretation of the meaning):

“And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: ‘O Moosa (Moses)! Make for us an ilahan (a god) as they have aliha (gods).’ He said: ‘Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e., to worship none but Allah Alone, the One and the Only God of all that exists).’

(Moosa (Moses) added□ ‘Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain.’

He said: ‘Shall I seek for you an Ilahan (a God) other than Allah, while He has given you superiority over the Alameen (mankind and jinns of your time)?’”

[al-A’raaf 7:138-140].

They demanded that Moosa (peace be upon him) should make them an idol so that they could seek to draw close to Allah by worshipping it, as those mushrikeen had taken an idol for worship.

Ibn al-Jawzi said:

This shows how great their ignorance was, as they thought that it was permissible to worship something other than Allah, after they had seen the signs.

End quote from Zaad al-Maseer (2/150)

Shaykh ‘Abd ar-Rahmaan al-Mu’allimi said:

It seems from the response of Moosa (peace be upon him) that even though he denounced them for their ignorance, he did not regard their demand as apostasy from faith. This is supported by the fact that they were not taken to task at this point as they were taken to task when they took the calf for worship. It is as if in this instance – and Allah knows best – they were excused because they were new in their faith.

End quote from Majmoo' Rasaa'il al-Mu'allimi (1/142)

The story of Dhaat Anwaat:

It was narrated that Abu Waaqid al-Laythi said: We set out with the Messenger of Allah (blessings and peace of Allah be upon him) towards Hunayn, and we passed by a lotetree. We said: O Prophet of Allah, make this into a dhaat anwaat for us as the disbelievers have a dhaat anwaat. The disbelievers used to hang (yanootoona) their weapons on a lote-tree and stay around it, showing devotion to it.

The Prophet (blessings and peace of Allah be upon him) said: "Allahu akbar! This is what the Children of Israel said to Moosa, 'Make for us a god as they have gods'! You will certainly follow in the footsteps of those who came before you."

Narrated and classed as saheeh by at-Tirmidhi (2180). It was also narrated by Imam Ahmad (21900) and classed as saheeh by Shaykh al-Albaani.

They asked the Prophet (blessings and peace of Allah be upon him) to do something that constituted shirk akbar (major shirk); they wanted him to prescribe for them to hang their weapons on trees, as the mushrikeen did. Hence the Prophet (blessings and peace of Allah be upon him) regarded their words as being akin to the words of the Children of Israel to Moosa.

Muhammad Rasheed Rida said: Those who said that to the Prophet (blessings and peace of Allah be upon him) were new Muslims who had recently given up shirk, so they thought that if the Prophet allocated something like that for that purpose, it would be acceptable and would not be contrary to Islam.

End quote from his comment on Majmoo' ar-Rasaa'il wa'l-Masaa'il an-Najdiyyah (4/39)

Shaykh 'Abd ar-Razzaaq 'Afeefi was asked about the grave-worshippers who believe in the dead and ask of them. The shaykh (may Allah have mercy on him) said: They are apostates from Islam, if proof is established against them. Otherwise they are excused for their ignorance, like those who asked for a dhaat anwaat.

End quote from Fataawa ash-Shaykh 'Abd ar-Razzaaq 'Afeefi (p. 371)

Shaykh al-Islam Ibn Taymiyah said:

After learning what the Messenger (blessings and peace of Allah be upon him) brought, we inevitably learn that he did not prescribe for his ummah to call upon any of the dead, whether they were Prophets, righteous people or anyone else, whether in the sense of seeking help or otherwise, whether by way of seeking refuge or in any other way.

Similarly, he did not prescribe for his ummah to prostrate to anyone, dead or otherwise, and the like. Rather we know that he prohibited all such things, and that these things come under the heading of shirk which Allah and His Messenger forbade.

But because of the prevalence of ignorance and lack of knowledge of Islamic teachings among many of the later generations, it is not possible to deem them disbelievers because of that, until they learn and find out what the Messenger (blessings and peace of Allah be upon him) brought, and what contradicts it.

End quote from ar-Radd 'ala al-Kubra (2/731)

Allah, may He be exalted, says (interpretation of the meaning): “Our Lord! Punish us not if we forget or fall into error” [al-Baqarah 2:286]. And Allah, may He be exalted, said [in a hadith qudsi]: “I have granted that”, as is narrated in Saheeh Muslim (126).

And Allah, may He be exalted, says (interpretation of the meaning): “And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful” [al-Ahzaab 33:5].

On the authority of Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress. A hasan hadeeth related by Ibn Majah, and alBayhaqee and others. Hadith 39, 40 Hadith an-Nawawi

Solution is to stop doing kufr and shirk and stop doing all kinds of bidah and ask Allah alone for forgiveness. Allah says: “Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allaah will change their sins into good deeds, and Allaah is Oft Forgiving, Most Merciful” [al-Furqaan 25:68-70]

Repentance from shirk means giving it up and submitting to Allaah alone, regretting one's neglect of Allaah's rights and resolving never to go back to it. Allaah says (interpretation of the meaning):

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven” [al-Anfaal 8:38]

“If they cease” means, give up their kufr, by submitting to Allaah alone with no partner or associate. Tafseer al-Sa’di.

The Prophet (peace and blessings of Allaah be upon him) said: “Islam destroys that which came before it” – i.e., of sins. Narrated by Muslim 121.

The Messenger of Allaah (peace and blessings of Allaah be upon him) said that the gate of repentance remains open so long at the death rattle has not reached a person’s throat. He (peace and blessings of Allaah be upon him) said: “Allaah will accept His slave’s repentance so long as the death rattle has not yet reached his throat.” (Narrated by alTirmidhi, 3537; see also Saheeh al-Jaami’, 1425.

Allah says (interpretation of the meaning):

“And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam).” [al-Zumar 39:54]

“And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah’s religion of Islamic Monotheism); and he is a Muhsin (a good-doer.” [alNisa 4:125]

“And whosoever submits his face (himself) to Allah, while he is a Muhsin (good-doer, i.e. performs good deeds totally for Allah’s sake without any show-off or to gain praise or fame and does them in accordance with the Sunnah of Allah’s Messenger Muhammad), then he has grasped the most trustworthy handhold [La ilaha ill-Allah (none has the right to be worshipped but Allah)]. And to Allah return all matters for decision.” [Luqman 31:22]

Whoever commits major shirk that puts a person beyond the pale of Islam must repent sincerely from that, put his actions straight and correct his intention. It is also prescribed for him to do ghusl after repenting, because the Prophet (peace and blessings of Allaah be upon him) commanded Qays ibn ‘Aasim to do that when he became Muslim. (Narrated by Ahmad, Abu Dawood, al-Tirmidhi and al-Nasaa’I; classed as saheeh by Ibn al-Sakan.

It is always better to repent ask Allah for forgiveness and also say the shahada often after asking Allah for forgiveness.

The Shahadah can be declared as follows: “ASH-HADU ALLA ILAHA ILLA-ALLAH WA ASHHADU ANNA MUHAMMADAN RASUL-ALLAH”.

Translation of the shahadah is: “I bear witness that there is no deity (none worthy of worship) but Allah, and I bear witness that Muhammad is the Messenger of Allah.”

OR

“I testify that there is no other god but Allah, and I testify that Muhammad is Allah’s messenger.”

Allah knows best.

Information arranged and organized by Faisal Fahim

Chapter Three On The Merits Virtues Of Sahabah:

Quran An-Nisa’ 4:59 : O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.

Prophet Muhammad pbuh said in authentic hadiths to follow his companions sahabas if we want to be on the correct path which leads to paradise because they learned directly from the prophet of Islam:

The hadeeth was also narrated by at-Tirmidhi (2641) as follows: “My ummah will split into seventy-three sects, all of whom will be in the Fire except one sect.” They said: Who are they, O Messenger of Allah? He said: “[Those who follow] the path which I and my companions follow.” It was classed as hasan by Ibn al-‘Arabi in Ahkaam al-Qur’an (3/432), al-‘Iraqi in Takhreej al-Ihya’ (3/284) and al-Albaani in Saheeh at-Tirmidhi.

On the authority of Abu Najeeh al-'Irbaad ibn Saariyah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allah! It is as though this is a farewell sermon, so counsel us." He (peace and blessings of Allah be upon him) said, "I counsel you to have taqwa (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance."[Abu Dawud] It was related by at-Tirmidhi, who said that it was a good and sound hadeeth. Hadith 28, 40 Hadith an-Nawawi

Allah pleased with sahabas :

"Indeed, Allaah was pleased with the believers when they gave the Bay'ah (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquillity) upon them, and He rewarded them with a near victory" [al-Fath 48:18] Quran

Allah promises paradise to sahabahs:

At-Taubah 9:100 Quran: And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Do not revile my companions, for by the One in Whose hand is my soul, if one of you were to spend the equivalent of Uhud (Uhud Mountain) in gold, it would not amount to a mudd of one of them, or half of that." Narrated by al-Bukhaari (3673) and Muslim (2540). Authentic

It was narrated from ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “The best of the people are my generation, then those who come after them, then those who come after them.” Narrated by al-Bukhaari (2652) and Muslim (2533). Authentic

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, “The most merciful of my nation is Abu Bakr. The strictest of them in the religion of Allah is Umar. The most sincerely conscientious of them is Uthman. The wisest of them in judgment is Ali ibn Abi Talib. The best reciter of the Book of Allah among them is Ubay ibn Ka’b. The best of them in the rules of inheritance is Zayd ibn Thabit. The most knowledgeable of them in the lawful and the unlawful is Mu’adh ibn Jabal. No doubt, every nation has a trustee and the trustee of this nation is Abu ‘Ubayda ibn alJarrah.”Source: Sunan Ibn Mājah 154 Grade: Sahih (authentic) according to Al-Albani

Musnad Ahmad 833 Grade Authentic: It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard ‘Ali (رضي الله عنه) say: Shall I not tell you of the best of this ummah after its Prophet (ﷺ)? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this ummah after Abu Bakr? [It is] ‘Umar (رضي الله عنه).

Abu Juhayfah reported: Ali ibn Abi Talib, may Allah be pleased with him, said, “Shall I not tell you about the best of this nation after its Prophet? It is Abu Bakr and Umar.” Source: Musnad Ahmad 878 Grade Sahih (authentic) according to Al-Arna’ut

Abdur Rahman ibn ‘Awf reported: The Messenger of Allah, peace and blessings be upon him, said, “Abu Bakr is in Paradise. Umar is in Paradise. Uthman is in Paradise. Ali is in Paradise. Talhah is in Paradise. Al-Zubayr is in Paradise. Abdur Rahman ibn ‘Awf is in Paradise. Sa’d is in Paradise. Sa’id is in Paradise. Abu ‘Ubaydah ibn al-Jarrah is in Paradise.” Source: Sunan al-Tirmidhī 3747 Grade: Sahih (authentic) according to Al-Albani

Information arranged and organized by Faisal Fahim

Chapter Four: Children's Rights In Islam: How Should Children Be Treated, How Parents Should Behave With Their Children

An-Nisa' 4:65 Quran

But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

Prophet ﷺ said,

“...Be afraid of Allah and be just to your children...”

[Sahih Al-Bukhari 2587]

Jarir ibn Abdullah reported: The Messenger of Allah, peace and blessings be upon him, said, “Allah will not be merciful to those who are not merciful to people.”

Source: Ṣaḥīḥ al-Bukhārī 7376, Ṣaḥīḥ Muslim 2319

Aisha reported: A bedouin came to the Prophet, peace and blessings be upon him, and he said, “You kiss the children? We do not kiss them.” The Prophet said, “I cannot put mercy into your heart if Allah has removed it from you.”

Source: Ṣaḥīḥ al-Bukhārī 5998, Ṣaḥīḥ Muslim 2317

Abu Huraira reported: Al-Aqra' ibn Habis saw the Prophet, peace and blessings be upon him, kissing his grandson Al-Hasan. He said, “I have ten children and I do not kiss any of them.” The Prophet said, “Verily, whoever does not show mercy will not receive mercy.”

Source: Ṣaḥīḥ al-Bukhārī 5997, Ṣaḥīḥ Muslim 2318

Ibn ‘Umar said: “Allah has called them abrar (righteous) because they honoured (barru) their fathers and children. Just as your father has rights over you, so too your child has rights over you.” (Al-Adab al-Mufrad, 94)

The Messenger of Allah (peace and blessings of Allah be upon him) said, according to a hadith (prophetic narration) narrated by ‘Abd-Allah ibn ‘Umar, “... and your child has rights over you.” (Muslim, 1159)

Sahih al-Bukhari 48 : Narrated ‘Abdullah:The Prophet (ﷺ) said, “Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief).” Authentic

Sunan Ibn Majah 3941 : It was narrated from Sa’d that the Messenger of Allah (ﷺ) said: “Verbally abusing a Muslim is Fusuq and fighting him is Kufr.” Saheeh

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (blessings and peace of Allah be upon him) said: “A person may say a word, not realizing its repercussions, for which he will be thrown down into Hell further than the distance between the east and the west.” (Narrated by al-Bukhari (6477) and Muslim (2988)

According to a report narrated by at-Tirmidhi (2314): “A man may utter a word, not seeing anything wrong with it, for which he will fall down into Hell the distance of seventy years.” (Classed as saḥāḥ by al-Albani in Saḥāḥ at-Tirmidhi)

Bilal al-Muzani (may Allah be pleased with him) narrated that the Prophet (blessings and peace of Allah be upon him) said: “One of you may speak a word that angers Allah, not realizing how far it may go, and because of it Allah will decree that He is angry with it until the Day he meets Him.” (Narrated by at-Tirmidhi (2319); classed as saheeh

‘Abdullah bin ‘Amr bin Al-‘as (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, “Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner.”

[Al-Bukhari and Muslim].

Riyad as-Salihin, 689

In-Book Reference: Book 1, Hadith 10

[Quran 66:6] O you who believe! Protect yourselves and your families from a Fire, whose fuel is people and stones. Over it are angels, fierce and powerful. They never disobey Allah in anything He commands them, and they carry out whatever they are commanded.

[Quran Chapter 99]

6. On that Day, the people will emerge in droves, to be shown their works.

7. Whoever has done an atom’s weight of good will see it.

8. And whoever has done an atom’s weight of evil will see it.

[Quran Chapter 4]

145. Indeed, the hypocrites will be in the lowest depth (grade of hottest) of the Fire, and you will find no helper for them.

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh’s sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

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